

THE
TEARES OF
HERACLITVS:

OR,
THE MISERY OF
Mankinde; the vanitie of
his life, and the inconstancie
of Worldlings.

By PETER DV MOVLIN.



LONDON,

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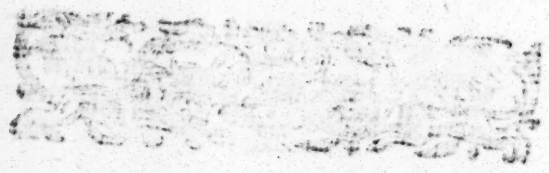
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LONDON

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TO THE RIGHT
HONORABLE AND MOST
WORTHY OF ALL
HONORS:

HENRY Earle of Oxford, &c.

HENRY, Earle of Nor-
thumberland, &c.

HENRY, Earle of
Southampton, &c.

THOMAS, Earle of
Suffolke, &c.

WILLIAM, Earle of
Hartford, &c.

ROBERT, Earle of
Somerfet, &c.

Sir EDWARD COKE,
late Lord Chiefe Justice
of England.

ABRAHAM DARCIE wisheth to their
Vertuous Persons all ioy and prosperitie in this life,
and in Heauen Eternall felicitie and
happinesse through Iesus Christ.



MOST Noble Lords: Wee
reade how the most Lear-
ned and ancient Philoso-
phers, haue by many vain
Questions & speculations,

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consumed the most part of their yeeres in tormenting theselues about the description of the Worlds originall, his deeds, and properties; and to that end haue challenged one another, and haue had more cruel Combats with their Pens, then Warriours with their Swords and Lances, in some famous and eminent battaile.

At last, their discord hath euidently showne their wisdome and learning to bee but Folly and Simplicitie; and the search of their pretended and presupposed truth, to be most false and deceitfull. For by that true Philosophy which the holy Scripture teacheth vs, wee may cleerely see their Ignorance, and by the light of Truth, plainly discover their error and blindness.

METRODORE and others haue affirmed, that there were many and infinite worlds. But THALES was of another opinion.

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opinion. **DI O G E N E S** and **A R I S T O T L E** beleeued and concluded the world to bee Eternall : which false opinion **S A L E V C V S** abolished, and **P L A T O** contradicted.

C H I L O N attributed to the world a sensuall and intellectuall Soule : others most wise and Learned amongst them, haue also holden that this world, and all things therein comprehended, should returne to their first beeing, as they were after a certaine time limited, assuring and maintaining that they should be borne againe, and come into the world to liue as before; and teach once more their Philosophy in *Athens*.

But who will not bee astonished now at the Errour of such great Persons, so much admired by posteritie, and also contemning their vaine opinions, will beleeue and approue the sentence of the sa-

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cred Scripture, which proues the wisdome of this world meere folly before God.

The Author then describing humane vanity and misery, leaues those vaine questions, which in steed of Instruction were a Confusion to the world, and a Labyrinth, whose issue should bee difficult and hard to hit: knowing assuredly, and beleeuing firmly, that as the world hath had a beginning, so it shall haue an end, and shall perish. Fore-seeing likewise evidently by the wickednesse which now infinitely abounds, and raignes amongst vs, and by so many presages, that we may reade obseruingly in the holy Scriptures, (which are almost expir'd) this worlds lamentable and fearefull end to be neere at hand: which moued me to translate this excellent Treatise, which shoves how great and dangerous the Vanity and Inconstancie of the world is, that none may
trust

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trust to it, as too ordinarily wee doe to things most deceitfull, transitorie, and full of misery.

The Author in describing humane vanitie and inconstancy, excepts those men who (like your Honours) are materiall, and compounded of foure Elements, which of their natures are free and void of Malice and Deceit : for euey one of those Elements keepes and maintaines himselfe in his duty, in doing that which hath beene pre-ordained by his Omnipotent Creator.

As to know the *Fire* to lighten, warme, and heat the world ; the *Aire*, to inspire and comfort the world ; the *Water* and the *Earth*, to nourish the world : but contrariwise, hee treats and shewes the peruerse wickednesse of Worldlings, and the lamentable and detestable life of Tyrants, bloody murtherers, and such other
disci-

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discipators of goodnesse, perturbators of peace, and other vertues which ought and should shine in themselves, and in their actions: he speakes also of those miserable wretches, who haue no other Fire then that of their Couetousnes; no other Ayre, then their lightnesse and Folly; no other Earth, then their cursed Auarice and basenesse; nor other Element of Water, then their great Inconstancy. In a word, hee discourseth of the worldly men of this abominable Age, (whose nature is totally depraued, & wholly corrupted) now iustly called the Iron Age, seeing that the rustines of his Vices, the hardnesse of his obstination, & the sharpe point of his own furour, doe euidently presage him a sudden and vtter ruine and destruction; being now commanded by Satan, ruled by Sinne, and counsailed, moued and tempted to ill, by the flesh and concupiscence,
which

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which being his chiefe Officers, and Domestique Ministers, neuer cease to make vs cruell Warre. Those people haue no reason to complaine against the Author, which so liuely hath pourtrayed them, seeing that themselues serued him, for exemplary patternes, to draw out their folly and inconstancy.

For what greater misery and abomination can there be, then to see the people of this Age gnaw one another, vndoo one another, despise, blame, curse, warre and finally kill one another? And why? For a thing so vaine as this world; deceitfull, miserable, inconstant and damnable, which sometimes honors and worships vs, and presently contemnes and despiseth vs; cals vs to Dignity, and presently banisheth vs away with shame; reioyceth vs, and maketh vs glad, and sodainely afflicteth vs cruelly with diuers sorrowes
and

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and griefes ; fauours vs with friends, which tryed, immediately proué foes : it applauds and exalts vs, and in a moment punisheth vs : raiseth vs to great Honors and high Callings, and presently doth debase and degrade vs ; brings vs to great wealth and riches, and instantly oppresseth vs with extreme neede; want and poerty, makes vs glorious, and immediatly humble; makes vs powerfull, & victorious, & in a moment weake and deiected: and to be short, lifts vs to high prosperity, and sodainly flings vs headlong into low aduersitie.

Therefore PHILIP King of *Macedonia*, acknowledging the worlds great inconstancie, hauing receiued many happy good newes in one day, prayeth the immortall gods to stay and stop the course of so great ioy and happinesse, fearing lest some sinister action, and mournfull e-
uents should ensue them. Also

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Also his sonne the great Monarch
ALEXANDER of *Macedonia*, which
filled the earth with the Trophees of his
Deeds, and Triumphs of his Victories,
dies im poisoned by his owne seruant.

The chiefe of the Greekes hauing es-
caped so many perils and dangers in the
Troyans Warres, is finally murdered, cru-
elly at his Castle gate.

Great POMPEY hauing escaped the
bloudy hands of his Enemies, is killed by
his deare and obliged friend.

PYRRHVS King of *Epyrotes*, whose
person ouercame so many dangers, and
furious Armes of CVRIVS FABRI-
CIVS, and diuers others, is lamentably
killed by a silly Woman, with a Brick or
Tilestone, & that great victorious *French*
Monarch HENRY the fourth, whose
inuinible valour made *Spaine* quake,
Rome tremble, and his Enemies confoun-
ded

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ded with terrour and amazement. Hee who had passed ouer so many dangers and perils of his person, in many bloody Battailles; as those of COVTRAS MON-CONTOVR & YVRY; as also before most of the Cities of *France*, who resisted his Armes and obedience, is in time of peace lamentably murther'd with a knife, in the midst of his Royall Citie of PARIS.

These deplorable Acts doe evidently shew and demonstrate the inconstancy of this transitorie world: the which I could more illustrate by a thousand such like examples, and most part of them these last calamities, and miserable times should furnish mee with; yf I feared not the Censure of many enuious Detractors, which abound in this Age, who would blame mee to mention such examples in an Epistle, more fit to be in-
certed

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certed into some great Volume.

Three principall things (most Noble Lords) haue moued and excited mee to prostrate and consecrate at the Temple of your Greatnesse, on the Altar of your Verrues, this excellent Treatise.

The first is the assurance of your Goodnesse, which wil protect it from the venomous Tongue of the detracting world by your Authority.

The second occasion which emboldneth mee the more to dedicate to your Honors this Book (little in shew and appearance; but great, considering the Subject and matter thereof, worthy to be read and obserued) is, that I know your Honors to haue more, then any Lord of this Age, acknowledged the inconstancy of this world, made tryall of it's vanity and misery, opposed and resisted the dangerous assaults thereof, tasted the bitter-

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bitternesse of his gall, more then the sweetnesse of his pleasures: and (as I may say) followed Fortune through the impetuous stormes of her most furious tempests: But Truth which could neuer accuse your innocency, hath protected you from time to time, in the midst of your most dangerous affronts.

The third and last point which causeth this my presumption; is to shew by this testimonie, the desire I haue to publish to the world your true Vertues.

Accept therefore, Illustrious Lords, this Dedication (with that accustomed Noble Clemency which shines in all your actions) from a poore Stranger, who hath nothing else yet to giue to your Honors, to make them longer liue.

Your HONORS humbly deuoted,

ABRAHAM DARCIE.



HERACLITVS TEARES:

OR,
THE MISERY OF
HVMANE LIFE.

WITH
*The vanity and inconstancie
of worldly things.*

IF we doe but seriously con-
sider this besotted World,
how like a turbulent tor-
rent it is ouerflowne with all sorts of
impertinent and importunate affaires,
B which

which cut our time into a thousand
 pieces, wee shall finde, that each
 of them takes from vs one part of
 our life, leauing vs no time but
 that which wee gaine by theft; sub-
 tracting some houres for to examine
 our selues in secret, and to enter-
 tain our mind with religious thoughts.
 These solitary meditations haue suf-
 ficient in them to employ our wits.
 For the first Subiect which doth pre-
 sent it selfe to our perusal, is a consi-
 deration of the vanity and misery of
 humane life, not for to molest vs any
 way, while we are in it, but to prepare
 our selues to depart well out of it. No
 man can aspire as hee ought to the fu-
 ture life, which doth not contemne this
 present, neither can any man contemne
 this present, which doth not well know
 it: and the way truely to know it, is to
 remoue

remoue it farre from vs, to withdraw it from our heart, and to banish it from our affection; For worldly goods beeing neere at hand, doe both dazell the Minde, and distract the Iudgement.

But let vs first enquire, before we proceede, of some one that hath pa'ssed this way. King Salomon in the beginning of Ecclesiastes, entring into that meditation doth write, that vanity is most vaine; all is vanity. That great and mighty King, who had riches without example; peace, without trouble; glory, without enuy: who was obeyed of his Subiects, respected of his Neighbors, and raigned forty yeeres, which was a sufficient time to content his minde, in sumptuous buildings, in multitude of Horses, in all variety of studies and Sciences,

Ecc. i. 14.

who had trauersed his spirits through
 all the secrets of Nature, euen from the
 Cedar vnto the Hysop. Neuerthelesse,
 in the conclusion of all, considering how
 these sweets are confected with bit-
 ternesse, how there is little constancie
 in these things, how there is small con-
 tent in all this trauell, hee makes this
 the cloze of all his actions, That all is
 vanity and affliction of spirit But be-
 fore that Salomon had proued these
 things, hee learned that lesson of Da-
 uid his father, which is written in the
 39. Psalmc, Truly euery man is
 nothing but vanity, he walketh in
 a vaine shadow, and disquieteth
 himselfe in vaine: hee heapeth vp
 riches, and knoweth not who
 shall gather them. Let vs therefore,
 according to the rules of such excel-
 lent men, enter into that meditation,
 and

and taking that Instrument out of their hands, make an Anatomie of our selues. There is no discourse more serious, then that which treateth of vanity: Nor contemplation more high, then to reason of our owne infirmities: seeing by that meanes man mainteining himselfe, is eleuated aboue himselfe.

This vanity linked with misery, is to be considered:

First, in the Nature of man.

Secondly, in his actions.

And thirdly, in his thoughts And desires.

CHAP. I.

*The vanitie and miserie of the Nature
of Man.*



MAN being the image of God, and the chiefe worke of Nature, is miserable euen in his originall: For the most noble of them, yea, if he be the sonne of an Emperour, doth receiue his forme betweene the two excrements of nature, and there hee is nourished for a time with the most impure bloud of all: hee is there subiect to be bruised by the least fall of his Mother. His birth is shamefull, insomuch that women blush to bee publicquely seene in child-bed.

The beasts and birds are brought into the world, either couered with haire, feathers, or wooll; not so much as the seedes and corne of the ground, but nature hath cloathed them with eares and huskes, man onely excepted: for hee being

being once come from his mothers wombe, seemeth no other thing then the similitude of a poore worme, that commeth creeping out of the earth, his cloathing is bloud onely, wherein he is bathed and couered, which signifieth no other thing but the image and figure of sinne.

The beginning of his life is with sorrow: for at comming into the world, weepings and wailings doe accompany him, which are as messengers and fore-shewers of his calamities to come; the which because hee cannot expresse in words, he witnesseth by teares.

Hee is borne immoueable, and tumbleth into his owne filth. Other liuing creatures are no sooner out of the wombe, but they fall on their feete and are ready to goe; nor out of the shell, but they runne for meate. The worme (be hee neuer so little) as soone as nature hath brought him out of the earth, beginneth to crawle and creepe, and to seeke for foode: The little Chicken, as soone as hee is out of the shell, is found

cleane, & runneth after the Hen, knowing when he is called : hee picketh and eateth ; hee feareth the Kire, and flyeth danger, being guided onely by nature. But behold, Man, so soone as hee is come into the world, is like vnto a little Monster, and a lumpe of flesh, which will let himselfe bee eaten of other beasts, if he be not seene into ; and dye for hunger, before he can finde his mothers brest, and will as soone eate poison as good meate, and handle hot iron, before hee can discern the good from the euill.

Thus Man beeing brought into this miserable world, and plunged in the gulph of miseries, he then requireth to haue nourishment, and cloathing, to comfort the infirmity of his nature; but behold, he is subiect vnto such necessitie, that hee is glad to gaine it with the sweate of his browes : Whereas other liuing creatures do finde all things readie prepared for them, Man onely hath need of habiliments ; for he that is the most noble in the world, is ashamed to shew

shew his nakednesse, and therefore hideth himself vnder the spoiles of other creatures. Hee is subiect to more maladies then all the beasts together ; to which the obscurest fogges or euening dewe doe no hurt. They neuer bleed at the nose, although they goe alwayes declining towards the earth. They are ignorant what the Catarre, Calcull, and diuers sorts of Agues meane.

Man onely is capable to discerne these differences, and to feele their effects ; for if there be any beasts which are more afflicted with diseases, they are such as liue limited within the precinct of some house, and so receiue it by contagion. But some will obiect that Man hath reason aboue the beasts: which is indeed the reason of his torment, in winning him to practise dangerous and pernicious designs ; to bee subtle in contentions, to ioyne himselfe into other mens affaires, and being once satisfied, to stirre vp an artificiall appetite, and a desire to drinke without thirst. I am ignorant what the reason
is,

is, but we are much more sensible of ill then good ; and that griefes doe more disturbe vs , then pleasures can content vs. Scarce can we thinke of an absolute health, but some torment or other doth presently possesse vs, as the Tooth-ach, or paine in the fingers end. One drop of gall, will distaste a whole vessell of sweets. How much then of happy fortunes is required to digest one affliction?

C H A P. I I.

The vanity and inconstancy of Man in his actions.

Of Infancy. **M**AN being borne so poore and base into this world, how many yeeres steale from him, before he receiue abilitie to conduct himselfe ? How long and laborious is his instruction ? What time is consumed while hee trembleth vnder Masters, for to gaine vnprofitable words, & some little superficiall knowledge ? Also who doth not discern in this part of his age , an vntoward peruersitie,

or, *Humane Miseries.*

II

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f-
uerfitie, a contradicting humour, and in
one infant spirit, all the vices of Man, as
buds and graines of some future infeli-
citie ? The onely meane to appease
children, is to correct some one before
them : If any do but touch one of their
toyes, they ouerturne all the rest for
despite, The loue & respect which they
giue to their puppets, are eminent seeds
of Idolatry. Such are the infants that
are begotten of the best of men : A
graine of corne winnowed from the
chaffe, produceth corne with chaffe ; a
man circumcised, begetteth an infant
vncircumcised.

Therefore you may see by the per-
uerfitie of your children, the image of
your corruption.

Wee haue already discoursed vvhath
perils and dangers man hath at his first
comming into the world, and in his in-
fancie. Now therefore let vs consider
vvhath he is when he is sprung vp, and
vvhether that there be an end of his mi-
series or no. Of which, if we be equall
Iudges, we shall finde, that he doth ra-
ther

of youth.

ther increase then decrease in miseries: for this is the time of mans life, wherein Nature doth raise against him a more furious combate; for now his bloud beginneth to rise, the flesh prouoketh him to his owne pleasure, the vicked world espieth him, the Diuel tempteth him, & his selfe-will'd youthfulness leadeth him into all dangers, and inducerh him to reiect all instructions, insomuch as it is impossible but that which is assailed with so many vices, and succoured of none, in the end is discomforted and ouercome. For in the body of youth, ryot, libertie, and delicioufnesse aboundeth: for all the vices in the world (saith *Marcus Aurelius*) doe there plant their siege. O how many persons in this age are corrupted vvith too much pleasure, lulling themselues asleepe, in the lap of such as seeke to strangle them! O traitrous *Dalilah*, which seekest by thy inticing flatteries, to deliuer vs to an enemy, farre vvorse then the *Philistims*, which is the Diuell himselfe! Such pleasures are like vnto
gilded

guilded pils, which vnder their external beauty include bitterneffe. They are also like vnto fresh Riuers, that end their course in the Sea, losing their sweet rellish in an ocean of saltnes. True zeale cannot flourish vnder so nice and delicate a gouernment; nor can the perfect knowledge of God (which is a celestiall gift) be subiected to the belly, it cannot remaine amongst swine; that habitation is onely agreeable to the diuell, who, by the permission of Iesus Christ, hauing entred into a Herd of swine, compelled them to runne headlong to their owne ruine: and who (as it is recorded in the holy Writ) nourisheth prodigall children vvith the husks of pleasures, in stead of their parents bread.

It behooueth the Husbandman, when the trees are yong, to vphold them, and to lop the o're-weighty branches, if afterwards he intends to gather any fruit. Likewise, it is necessary for Parents, to reforme & correct the vices that raigne in Youth, lest afterwards it returne to their

Youth compared to yong trees.

their shame and reproach. But there are at this day many fathers and mothers, who for not hauing well instructed their children in their youth, doe receiue much sorrow and griefe in their age: a iust reward for such Parents, who (although they be said to be nourishers of the bodies) are the destroyers of the soules of their children.

If *Ely* was grieuously punished vvith his children, for that hee did not so sharply chastice them, as their offences did require; what shall become of those fathers and mothers, which in stead of correcters, are the childrens corrupters? Such Parents may well bee compared to Apes, which kill their yong ones by too much clasping them between their armes, and keeping them so deare; and this is the cause that so many fall into the hands of the Hangman, which is to them reformer and correcter.

Many there bee, that in stead of giuing good exhortations to their Family, doe shew them first themselues naughty and wicked examples. For the

first

first commandement that they giue them how to liue well, is to blasphemc, sweare, exercise gluttony and drunkenesse, to spoile the substance of their youth, to bee fornicators, and to kisse women and maidens in their presence.

There bee also many mothers heere that learne their Daughters to Dance, to vse Rhetorick termes, to haunt companies, to scoffe and flout, to paint and colour their faces, to decke their fingers with Rings, and their necks with Iewels, as though they were Iewel-sellers, pretending to keepe a shop: but in the end it will happen to them, as it did to the Prophet *Dauid*, 2. King. 13. & 15. *whose sinne was punished in his children, which were most of them so wicked, that the one of them deflowred his owne Sister, and the other killed his Brother, and afterwards sought the death of his owne Father, and chased him out of his Kingdome.*

The ancient Philosophers maintained this argument, that all sinnes committed in this world, were punished in the
World

World to come, except the sinne that Man committed in the bringing vp of his children, and for that hee suffereth punishment in this world: for the father can giue nothing to his child, but fraile and mortall flesh, by the corruption whereof, the life taketh end; but by good learning and knowledge, eternall praise & memory is gotten. Therefore to conclude, if children haue been in great misery, being nourished with spotted milke, yet the misery doubleth in those that should cause them to bee instructed: for the food of the body is more vile then the food of the soule.

CHAP. III.

Of Mans ripe Age.

HAuing finished this our second discourse, Man is growne to his full perfection both of strength and discrecion, and his heat being allayed by age, behold other vanities which attend on him, although not altogether so violently

that gently scorching, yet more opinionated
of and troublesome, for hee entred into
eth deeper cogitations and trauell in the
fa-spirit. It is requisit therefore that hee
but frequent publike places, that he haunt
up-the company of those that are touch-
out-stones, for to know the good from
er-cuill. If he be come of a great and No-
re-ble stocke, hee must make many enter-
en-prises of Warre, put himselfe in perils,
th-hazzard his life, and shed his blood, to
th-die in the way of Honour, or else hee
ee-shall bee reputed a dastardly Coward,
y-and vtterly despised of all men. If hee
be of base estate, and that hee be called
to the knowledge of Arts, Sciences,
and needfull trades; yet for all that, he
runneth into a thousand dangers, tra-
uailes, paines and troubles, as well of
the body as of the soule, hee toileth
day and night, and sweateth water and
blood, to get a maintenance during his
life, and oftentimes it is seene, that
what paines soeuer man taketh for his
liuing, yet it is scant sufficient to serue
his necessitie. Let him be of any Voca-

C

tion

tion or Calling whatsoeuer, there come vnto him irremoueable cares, domesticke troubles, or the knowledge of husbandry, or contentions in Law, or the labour of painfull Mechanick Arts; all to the end that he may get somewhat for his children, who sucking from him (it may be) all that he hath, is onely requited with ingratitude and reproch.

These infelicities are the occasion that man is alwayes wearied with the things present, desiring onely things to come, and continually endeououring to catch at somewhat that is already escaped; whereas if by chance they obtaine it, it dissolueth to nothing, as it is in their hands, or if they enioy it, yeelds no contentment, nor doth any wise appease their feare, or satisfie their desire.

It is not therefore without cause that *M. Aurelius* was wont to say (when hee considered the misery of mankind) I mused in my mind, said he, whether there might bee found in any age, a man that could vaunt, that in all his

his life-time he neuer tasted aduersitie: and assuredly if there might bee such a one found, he would be such a fearfull monster vpon earth; that all liuing things would bee amazed to behold him. Then he concluded after this sort, saying; And in the end I found my owne thoughts true; for hee that vvas yesterday rich, was to day poore; hee that was yesterday in health, was to day sicke; he that laughed yesterday, did to day weepe: he that was yesterday in prosperitie, was to day in aduersitie; and he that was yesterday alieue, was to day dead.

But let vs now returne to our former matter, and set downe our discourses in order.

What liuing man is he in al the world, that hath giuen himselfe to any Science, or otherwise to liue, but that at one time or other hee disliked of his owne profession, and is weary thereof.

And for the better vnderstanding of the same, we will particularly discourse the miseries and troublesome liues of

all the principall estates, liuing vpon the
bosome of the sinfull earth.

Searching into all estates of men, we
shall finde that aboue all other mortall
creatures, Kings are most liberally pro-
vided for : for what maketh man ap-
peare more happy in this world , then
Goods, Honors, Dignities and Rule ;
licence to doe good or euill , without
controulement, power to exercise libe-
ralitie, and all kinde of pleasure, as well
of the body , as of the minde : all that
may be wished for, to the contentation
of Man , either in varietie of meates ,
magnificence in seruice, or in vestures ,
to raise at their pleasure the meanest
man to high place, and with a frowne
disgrace the mightiest. All which is
continually at a Princes command :
there is nothing that may please the
memory, or flatter the desires of the
flesh, but is prepared for them euen
from their cradles, onely to make their
liues more happy and full of felicitie.

But now if wee iudge of their liues
vprihtly , and weigh them in a true
ballance,

ballance, wee shall finde, that the selfe-
same things that make them happy in
this world, are the very instruments of
vice, and the cause of greater sorrowes:
for what auaille their costly orna-
ments, honorable seruices, and delicate
meates, when that they are in continuall
feare to bee poisoned, wrong seduced,
and often beguiled by their seruitors?
Haue wee not had experience thereof
many times? Doe not Histories report
that some men haue beene poisoned
with Pages, and with the smoake of
Torches? Wee may reade likewise of
certaine Emperours that durst not lye
downe to rest in the night, before they
had caused their beds to be lyen in, and
all the corners of their chambers to bee
searched, lest they should bee strangled
or murthered in their sleepes. Others
that would not permit any Barbers to
touch their faces, for feare that in trim-
ming of their heads or beards, they
would cut their throats: and yet to this
day they are in such feare, that they
dare not put meat into their mouthes,

*That Kings
and Sowe-
raignes are
not more free
from misery
then other
inferiour
persons.*

before their taster haue tasted thereof.

What felicity can a Prince or King haue, that hath many thousands of men vnder their gouernment, when he must watch for all; heare the complaints and cryes of euery one; procure euery mans saufeguard; prouoke some to doe well by liberall gifts; and others, by-terroure & feare? He must nourish peace amongst his Subiects, and defend his Realme against the inuasion of forraine enemies, besides many other calamities that are depending vpon a Regall Crowne.

But now touching the vnhappy states of wicked Princes, vnto whom three kindes of people are most agreeable and familiar. The first are flatterers, which be the chiefe enemies to all vertue, and they that impoison their soules with a poison so pestiferous, that it is contagious to all the world: their Princes folly, they call Prudence; their crueltie, Iustice; their wantonnesse, Loue; their fornications, Pleasures and pastimes: if they be couetous, they call it good husbandry; if they be prodigall, they call it libe-

liberalitie. So that there is no vice in a Prince, but they cloake it vnder the shadow of some vertue.

The second sort are such, who neuer rest night, but in the morning they bring in some new inuention or other, how to taxe and draw money from the poore people; and generally all their study is imployed to bee wastefull, and prodigall in the exactions and miseries of the poore Commons.

*The inuen-
ters of new
Patents.*

The third and last sort are such, that vnder the cloake of kindnesse and honestie (counterfetting good men) haue alwaies their eyes fixed vpon other mens liuings, and make themselues reformers of Vices.

*Enuious, &
insatiable
Courtiers.*

They inuent wicked & false deuices, not only how to get other mens goods, but oftentimes their liues, who before God are most innocent.

Behold, heere you may well see the manifold miseries that compasse Scepters, and States of Princes: Heere are the thornes that they receiue, in recompence of their brightnesse and royall dig-

dignity, which ought like a Lampe to giue light to all the world : but when it is eclipsed or darkened with any vice, it is more reproachfull in them then in any other priuate person whatsoeuer : for they sinne not onely in the fault which they commit , but also by the example which they giue.

*Wealth in-
ticeth men
to sinne.*

The aboundance of honours & pleasures that Princes enioy , serueth as a bait to induce them to euill, and are the very matches to giue fire to vice. What was *Saul* before hee was made King , whose life is shewed in the holy Scriptures, whom God did elect ? Yet hee made a suddenn eclipse or changing. How wonderfull was the beginning of the raigne of King *Salomon* ; the which being ouercome with royall pleasures, gaue himselfe as a prey to women ! Of two and twenty Kings of *Iudah*, there is found but fise or fixe that haue continued in their vertue.

If we consider the estate of the *Assyrians*, *Persians*, *Grecians* & *Egyptians*, we shall finde more of them wicked then
good

good. If we consider what the Romane Emperours were, (which hath been the most flourishing Cōmon-wealth in the world) vvee shall finde them so ouercome with vices, and all kinde of cruelties, that I doe almost abhorre to speake of their corrupt and defiled liues. What was the estate of their Common-wealth, before that *Scilla* and *Marius* did murmure against it; before that *Cataline* and *Catulla* did perturb it; before that *Cesar* and *Pompey* did slander it; before that *Augustus* and *Marcus Antonius* did destroy it; before that *Tiberius* and *Caligula* did defame it; before that *Domitian* and *Nero* did depraue it? For although they made it rich vvith many Kingdomes, yet were the vices they brought with them, greater then the Kingdomes they gained. For their goods and riches are consumed, yet their vices remaine vnto this day. What memory remaineth of *Romulus* that founded the Citie of *Rome*? Of *Numa Pompilius*, that erected the Capitoll? Of *Aurus Marius*, that compassed

passed it with walles ? Did not they shew what felicity remaineth in high estates, who are more subiect to the assaults of Fortune, then any other earthly creature ? For many times the thred of life breaketh, when they thinke least of death, and then the infamy of those that bee wicked, remaineth written in Histories, for a perpetuall memorie thereof. The which thing all estates ought more to regard a thousand times, then the tongue that speaketh euill, which can but shame the liuing : but booke record a perpetuall infamie for euer : which thing beeing duely considered of by many Emperours & Kings in times past, forsooke their Scepters, and Royall Empires, and betooke them to an obscure life, resting better contented with a little in quiet, then to enioy with full saile the crooked honors of the world.

CHAP. IIIL.

The life of Courtiers.

BVt about other vanities and miseries which corruption doth continually attend, there doth appeare in Princes Courts a certaine Noble captiuitie, where, vnder the colour of Greatnesse, is the highest Seruitude, and those gilded chaines that fetter mens minds. He which will liue heere, must alwayes be masked, and prepared in one houre to conuert himselfe into twenty seuerall shapes, to entertaine many seruants, but no friends. Their innocency is accounted meere simplicitie; and to affirme any thing, is to disproue the same. There are two sorts of people in the Court which hate one the other, each knowing of it: notwithstanding, there is alwayes an emulation betwixt them, which should first attempt any point of Honour, to doe the other seruice, and bee the last that should end it. But such ridiculous com-

*Now Duels
doe add to
one much
reputation:
for as it is a
shame for a
man to come
into the
world; so
they hold it
an honour
to send him
out of it.*

complements are like vnto Anticke actions. Enuy, which doth supplant and deceiue his neighbour, or that doth snarle in secret, is there perpetually, and to appease it, there is no way but by miserie. Vices and degenerate actions, are esteemed among Courtiers, as precepts and part of their composition. Not to bee corrupted by them, there requireth more faith then a graine of Mustard-seed. As Crowes build their nest among the highest boughes, so doth the diuell among the highest of men, where spreading his wings, he clocketh for his little ones, which are his Vices, because there they remaine more exposed to the sight, and neuer appeare but vvith authoritie. There also shall you see Cavaliers, who out of their gallant disposition will kill one the other, vpon the interpretation of a word: a manifest confession that their life is not much worth, sith they will sell it so good cheape. Notwithstanding these kinde of men, that are in these occasions so valiant, do fly away, when they should suffer the least

least thing for Gods cause. Surely many such are required to make one good Martyr for the holy Gospell.

There be some kinde of Courtiers so subtile and crafty, that they doe play as the Fisherman, who as soone as he hath gotten any thing in his Net, giueth ouer the Court, and goeth his way. Other some there be that play all out: and other that remaine vntill they become wondrous rich, and in the end they are made to restore all backe againe.

There are also others that doe nothing but inuent meanes to enlarge their owne treasures, and become vwealthy with spoiling poore people. Princes doe by them many times as wee doe by our hogges; wee let them fatten, to the end we may eate them afterwards: so likewise are they suffered many times to enrich themselves, to be disposed afterwards when they are fat: and one that is new come, oftentimes is preferred in their places.

By this you may see, that Courtiers oftentimes doe sell their liberty, to become

come rich, for they must obey all com-
mandements ; they must frame them-
selues to laugh when the Prince laugh-
eth, to weepe when hee weepeth, ap-
proue that which hee approueth, and
condemne that which he condemneeth.
They must alter and change their na-
tures to bee seuer, with those that are
seuer ; sorrowfull, with those that are
sorrowfull, and in a manner transforme
themselves, according to the nature of
him whom they will please, or else they
shall get nothing. To bee briebe, they
must frame themselves according to his
manners & nature, and yet many times
one little offence stayneth all the ser-
uice they haue done in the life before.

Many in Princes Courts put off their
caps to them, whom they would gladly
see cut shorter by the head, and often
bow their knees to do them reuerence,
whom they wish had broken their
neckes.

Here you may see the life of a great
number of vicious Courtiers, which is
no life, but rather a lingring death:

heere

where you may see wherein their Youth is imployed, which is no youth, but a transitory death; for when they come to age, they bring nothing from thence but gray heads, their feet full of Gouts, their backs full of paine, their hearts full of sorrow, and their soules filled with sinne.

Mens reward for those follies and deboistnesse, committed in their Youth.

CHAP. V.

The life of Magistrates and wicked Iudges.

NOW our discourse of Courtiers being past, it is requisite we speake of things done in the ciuill life, and to how many miseries it is subiect. For although it be at this day a degree most noble, & necessary for the peace of mans life; yet shall we finde, that it deserues to haue his part in this Pilgrimage, as well as others: and if there be any delectation, pleasure, or Honour, depending thereon, yet it is transitory and inconstant.

Magistrates and wicked Iudges.

First,

First, knowing that all the actions of Law Magistrates passe before the eyes of the common people, whose iudgements in matters of State be but simple, yet haue in them a certaine smell or fauour to knowe the good from euill. Wherefore those that be Iudges and Magistrates, be subiect (as in a Play) to bee hissed at, and chased away with shame and confusion.

For the haire-brain'd people which is compared to a Monster with many heads, are mutable, vncertaine, fraudulent, apt to wrath and mutinie, ready to praise or dispraise, without wisdom or discretion, variable in their talke, vnlearned and obstinate.

Therefore it behooueth that the life of a Iudge or Magistrate bee sincere and vertuous. For as he iudgeth openly, so shall hee be iudged of the people severally, not onely in matters of waight, and importance, but in those of small consequence. For alwayes the rude people will find somewhat to reforme, as the *Lacedemonians* murmured at their

Law-

*A Notable
advertisement
for
Iudges and
Magistrates.*

es of Law-maker *Licurgus*, for that he went
fth alwayes holding downe his head. The
rs in *Venecians* defamed wise *Cato*, in his ea-
nauing, and accounted *Pompeius* vnciuill :
now for that he would scratch with one fin-
n of ger onely: yet these are but few in com-
ub parison of other good men, that the
ne common sort haue persecuted, banish-
fuk ed, and in the end put to death.

If that great Oratour *Demosthenes*
ich were alieue, hee could say some-what,
ny who after he had a long time been a iust
du and faithfull Gouvernour of the Com-
to mon-wealth of *Athens*, was in the end
ne without cause vniustly banished. *Mo-*
n- ses and many other holy men haue so
fe many times tasted the fury of the com-
re mon people, that if they were this day
y, liuing, they would powre out most
e- grievous complaints against them.

Now wee haue shewed and set forth
the miseries that proceede from com-
mon people; so, must wee in like sort
put into the ballance the errours and
corruptions that are found in wicked
Iudges; of the which sort, some are

D

corrupted

corrupted with feare: for such feare they haue, that rather then they will displease a Prince or a great Lord, will violate Iustice, like *Pilate* that condemned Christ, for feare that hee had to displease the Emperour *Tiberius*.

Other Magistrates are corrupted by loue, as was *Herod*, who for to please the foolish loue of a Damsell that danced, condemned Saint *Iohn Baptist*, although that hee knew that hee was iust and innocent.

Some are many times corrupted by hatred, as was the chiefe Priest that condemned Saint *Paul* to bee stoned to death, though he deserued it not.

Some Magistrates are corrupted by siluer and gold, and other gifts & presents, as were the children of the Prophet *Samuel*: and this disease is so contagious, that I feare (at this day) many are infected with it.

They all loue rewards (saith the Prophet) they all looke for gifts: they doe not right to the Orphane, and the Widowes complaint commeth not before them.

them. And in another place, Woe be to you that are corrupted by money, by hatred or loue; and which iudge the good to be euill, and the euill good; making the light darknesse, and the darknesse light. Woe bee to you that haue not respects to the secrets of things, but to the desires of men: that regard not equity, but gifts that are giuen; that regard not Iustice, but money. You are diligent in rich mens causes, but you deferre the cause of the poore: you are to them most cruell & rigorous Iudges, but vnto the rich, kinde and tractable.

The Prophet *Jeremy* cryeth out against wicked Iudges, and saith they are magnified and become rich: they haue left the Orphanes, and haue not done Iustice for the poore; Shall not I therefore punish these things, saith the Lord, and my soule take vengeance on such manner of people?

Heere also the sentence that *S. James* pronounceth against them at the day of Iudgement: You haue condemned and killed the iust: you haue liued in wan-

tonnesse in this world, and taken your ease: Now therefore (saith the Lord of Hosts) weepe and howle in your wretchednesse that shall come vpon you: your garments are moth-eaten; your gold and siluer is cankered, and the rust thereof shall be a witnesse against you: and it shall eat your flesh as it were fire; for the complaints of the poore are ascended vnto my Throne.

These are the complaints that the Prophets and Apostles made against wicked Iudges and Magistrates: and likewise the Censures that our good God hath thundered against them.

CHAP. VI.

Of Mans estate being in wedlocke.

MAny hold, there is no ioy nor pleasure in the world, which may be compared to marriage; for, say they, there is such fellowship betweene the parties coupled, that they seeme two mindes to be transformed into one; and like

likewise that both their good fortune and bad is common to them both, their cares to be equall, and their ioyes equall: and to be brieft, that all things are in common betweene them two.

Truely if wee account it pleasure to commit our secrets to our friends and neighbors, how much greater is the ioy, when we may discouer our thoughts to her that is ioyned to vs, by such a knot of affinitie, that we put as much trust in her, as in our selues, make her whole treasurer, or faithfull keeper of the secrets of our minde?

What greater witnesse of feruent loue, and vndissolueable amity can there be, then to forsake Father, Mother, Sister and Brother, and generally all their kinred, till they become enemy to themselves, for to follow a Husband, that doth honour and reuerence her, and hauing all other things in disdain, she only cleaueth to him? If he be rich, she keepeth his goods; if he be poore, she is companion with him in pouertie; if he be in prosperitie, his felicitie is re-

doubled in her : if he be in aduersitie, ple
 hee beareth but the one halfe of the vs
 grieve; and furthermore she comforteth mi
 him, assisteth and serueth him. If a man ag
 will remaine solitary in his house, his clo
 wife keepeth him company : If he will fro
 goe into the fields, she conducteth him bo
 with her eye, so farre as she can see him; th
 she desireth and honoureth him : being ho
 absent, shee complaineth, and sigheth re
 and wisheth his company: being come in
 home, he is welcommed and receiued re
 vvith the best shew and tokens of loue. th
 And for to speake truth, it seemeth that w
 a Wife is a gift from heauen, granted to o
 a man, as vvell for the contentation v
 of Youth, as the rest and solace of t
 Age.

Nature can giue vs but one Father,
 and one Mother, but marriage presen-
 teth many in our children, the which
 doe reuerence and honour vs, and are
 more deare vnto vs then our own selues
 (for being yong, they prattle, play,
 laugh, and shew vs many pretty toyes :
 they prepare vs an infinite number of
 plea-

pleasures; and it seemeth they are giuen
vs by nature, to passe away part of our
miserable life. If wee be afflicted wvith
marriage, they shew the duty of children,
his cloze vp our eies, & bring vs to the earth
from whence we came. They are our
bones, our flesh & bloud: for in seeing
them, we see our selues. The father be-
holding his children, may be vvell assu-
red that he seeth his liuely youth renewed
in their faces, in whom wee are almost
regenerate and borne againe. Many are
the ioyes & sweet pleasures in mariage,
which for breuities sake, I omit & passe
ouer. But if we doe well consider it, and
weigh it in a iust ballance, we shall finde
that amongst these Roses, are many
Thornes growing; and amongst these
sweet showres of raine, there falleth
much Hayle.

But with reuerence now I craue par-
don of all vertuous Ladies and Noble
women, that with patience I may dis-
couer my intent, and that my presump-
tion may not gaine the least frowne
from their chaste browes : for to the

vicious I speake, and not to them whose breasts harbour the liberall Fountaines of vertue and wisedome.

The *Athenians* being a people much commended for their prudence and wisedome, seeing that Husbands and Wiues could not agree, because of an infinite number of dissentions that chanced, were constrained to ordaine certaine Magistrates in their countrey, whom they called Reconcilers of the married ones: the office of whom was to set agreement betweene the Husband and the Wife. The *Spartanes* and *Romanes* had also such like lawes and orders amongst them: so great was the insolence and rashnesse of some women towards their Husbands.

In this age there are but few, I thinke, can beare patiently the charges of marriage, or can endure the vnbridled rage of some women: and to speake truth vvithout flatterie, if thou takest her rich, thou makest thy selfe a bond-slaue; for thinking to marry thine equall, thou marriest a commanding Mistris. If thou takest

takest her foule, thou canst not loue her; if thou takest her faire, it is an Image at thy gate to bring thee company. Beauty is a Tower that is assailed of all the world, and therefore it is a hard thing to keepe that, when euery one seeketh to haue the key. This is the conclusion, riches causeth a woman to bee proud, beauty maketh her suspected, and hard-fauourednes causeth her to be hated. Therefore *Diponares* hauing tasted the Martyrdomes of marriage, said, that there were but 2. good dayes in all the life of marriage; vwhereof the one was the wedding day, vpon which is made good cheere, the Bride fresh and faire, and of all pleasures, the beginning is most delectable. The other good day is, when the woman dyeth: for then the Husband is out of bondage and thralldome. Yet for all this, a woman is to a man a necessary euill, and one vvhom hee cannot well liue without; seeing that there is nothing more hard to find in this world then a good woman, a good Mule, & a good Goat, being three vnhappy

vnhappy beasts. And to conclude
there is nothing more piercing then her
outragious words; more to bee feared
then her boldnesse; more cruell then her
malice, nor more dangerous then her
fury: besides many hurtfull discommo-
dities of their Huswifery.

CHAP. VII.

*The vanity and inconstancie of
women.*

*The Author,
as before,
craves pay-
don of all
modest Re-
ligious, and
vertuous
women,
whose ver-
tue bee doth
honour and
reuerence.*

THe most part of women are vaine;
not onely out of weakenesse and
example, but also by expresse professi-
on: All their study is how to establish
vanity, and about this, they haue great
strife and emulation. For amongst these
worldly lustres, you shall see women
corrupted with delicacies, subiecting
themselues to fashions, and aspects of
others, losing the vse of their feet, by
pleasing their fancy with too much
neatnesse, imploying the fourth part of
their life in attiring themselues: wea-
ring

de, ring haire bought out of Tire-womens
he shops, painting their faces, Idolatrizing
re their owne bodies, yet neuerthelesse
he crucifying them with a iust punishment,
he ignorant of all things, yet studying to
no- speake well, viewing themselues in a
Looking-Glasse a thousand times in a
day, and calling consultations vpon a
particular haire. Poore creatures! vvho
in altering the colour of their haire, and
adding somewhat to their height, by
extraordinary shooes, would disproue
the saying of Christ; vvhen hee sought
to verifie, *that man could not make one
haire white or blacke, nor adde one cubite
to his stature.* Make but a collection of
the time that a curious vvoman doth
spend through al her life, in dressing her
selfe, and you shall find that it is more
then a fourth part of her age.

This curiosity hath some affinity with
seruitude, who amongst them will ap-
ply so much time in doing good works:
and how commeth it to passe, that those
habits which were giuen vnto man for
to hide his sinne, are now conuerted in-

to

Mat. 5. 36.
& 6. 27.

to sinne it selfe? What is the occasion that that, which God hath ordained to couer mans shame, serues now to set forth his glory? That that, vvhich was an argument of humilitie, is now become the matter of pride? There is nothing so contrarie to the will and glory of God, as that vaine vanity: for a woman that hindreth the going of her owne feete, by wearing such nice and high Pantofles: how can she fly away into a strange Countrey for Gods cause? A flesh that is so delicate, how can it endure to take rest, being imprisoned for the testimonie of the Diuine Gospel? A vvoman which by reason of her painting, cannot tolerate the heat of the Sunne; how can shee endure the fire for the Word of God? Obserue our Preparations to suffer afflictions, and peruse our Apprentiship to martyrdom, and in the end you will finde that *Salomon* hath not seene such things in his time, and that the vanity of vanities which he speakes of, is inferiour to the vanitie of this age.

But

But let such beware, that the same happen not to them, which the Prophets write against the women of *Ierusalem*; who reprobued their pride, their vnshamefac't lookes, their rowling eies, their attire, Chaines, Iewels, Bracelets, and other their vaine-glorious fashions. It will happen to you (saith the Lord of Hosts) that in stead of perfumes, you shall haue stinke; in stead of haire, baldnes, and the fairest young men among you, shall passe through the edge of the Sword, and the strongest shall be slaine, and perish in the warres.

CHAP. VIII.

Of Couetousnesse.

BVt of all the miseries that happen to Man in this world, these hereafter following, are the greatest.

And first, let vs consider of Couetousnesse, wherewith many men are so farre ouercome, that they will hazard their life to win a little money; that is,

to

to lose their beeing, for to gaine the
meanes to bee: which misse the end
obtaine the accessories; as he which se-
leth his Sword to buy a sheath; or he
Horse, to haue some prouender; and to
gaine worldly pelfe, not to serue his oc-
casions, but rather for himselfe to serue
it; to haue riches as one hath a Feauer
which doth more possesse the griued
than he griued it. To bee like vnto a
greedy dogs, which lying vpon hay, &
not eating it himselfe, will snarle if any
other commeth neere vnto it. O mise-
rable people, that liue poorely, to dye
rich! that are most couetous in their
declining age, which is to prouide for a
tedious iourney, when it is euen fini-
shed. But a man that feareth God, for
to auoid so great an inconuenience, will
consider in himselfe, what is the worth
and estimation of such drosse: and will
concept, that these things are oft giuen
to wicked men, as seducers of mindes
from true piety, and the diuine know-
ledge of the Almighty; who sheweth
vs what estimation wee should haue of
riches,

riches, in giuing largely to the wicked; within whose breſts it doth fall, as a purſe into a ſtinking priuy. Ieſus Chriſt doth giue vs an example what repute is to be had of it, in committing his purſe to *Iudas*, when as he gaue his holy Spirit to his faithfull Apoſtles. And if hee had thought wealth to haue beene the true felicitie, no doubt he would haue gathered it more abundantly: but hee had not ſo much, where to lay his head on. He hath willed vs to loue pouerty by his example: And the great King of the World will deſpiſe all things, that ſhall entice vs to affect the contrary. A little wealth will ſuffice vs to liue well, and leſſe to dye happily. Godlines with contentment is great gaine: we are come naked into the world, and naked ſhall we goe out; peaceable pouertie is much better than troubleſome riches. But man is ſo fooliſh, that he had rather draw water out of a great diſturbed Riuer, with difficulty and perill, then from a little cleere brooke, with facility and eaſe: had rather take a great maſſe of gold

1. Tim. 6.

gold with torment and danger, then a little with peace and security; & in fine he will bee nothing the more satisfied. Moreouer, he thinketh that to bee lost which was neuer gayned by him: This kind of Auarice is alwayes linked with enuy. If peraduenture a man lose his worldly fortunes, (according vnto that which *Salomon* saith: That riches beareth her to her wings) it doth sometimes distract humane sence; for, to ransacke a couetous person, is to flay his skin from his body; to take from him his riches, is to deprive him of his heart since that such doe wholly deuote both heart and affection to their wealth.

Who euer saw the sinne of couetousnes more deeply rooted in the world then at this day: for all the Cities, Provinces, and Kingdomes of the earth, be very shops and store-houses of Couetousnesse and auarice. This is the world which the Prophets did fore-shew, that men ioyne house to house, and land to land, as though themselues would alone dwell vpon the earth.

Coue-

men Couetousnesse is the well-spring of
fine miseries: for from thence proceed war
fied and destruction, and the great effusion
loss of blood, wherewith the earth is buer-
Thi flowne. From Couetousnesse proceed
with Murders, Treasons, Thefts, Vsuries, for-
his wearings, the corruption of witnesses,
tha & peruerting of Iudgements; from Co-
eta uetousnes, the tedious delayes in Law,
me and lingring of Suites doe proceede;
ran And to be short, from thence commeth
his all kind of wickednesse.

him This grieuous sinne is growne so fa-
arr miliar among men, that many liue with-
ot out mercy, in such sort, that now wee
may see the streets full of poore beg-
gers, naked and cold with pouerty; with
us an infinite number of banished women,
ld driuen out of their Countries, bearing
o their children in their armes; wanting
be that which couetous men hoord vp
ne with such cares, that they rather make it
ld their god, and will rather let a poore
at body dye at their gates, then refresh him
ld with food.

Therefore let vs now leaue these wic-
ked

*Couetousnes
the source
and originall
of all wic-
kednes and
abominacion.*

*Eccl. x. 1. 2.
The beginning of
wickednes is
couetousnes.*

Of Enuie,
that cruell,
abominable,
and bloudy
vice, which
doth gene-
rally raigne
now in this
our degene-
rate age.

ked men, Idolaters of their treasures with the couetous rich man mentioned in the holy Scripture, and speake of another Vice, which is called *Envy*; a malady wherewith many minds in this new world are grievously afflicted.

The time is now come, that the whole earth is nothing but a very place of the Enuious: a vice which is the oldest of all vices, and hath bin vsed in the worlds infancy: The experience thereof, was approued in the first Age, in *Adam* and the Serpent, in *Abel* and *Cain*, in *Iacob* and *Esau*, in *Ioseph* and his Brethren, in *Saul* and *Dauid*, in *Haman* and *Mardochews*, the which pursued not one another for their riches, but for the enuy that the one bore to another. But all this is nothing to the enuy which is vsed amongst men at this day: which wicked vice not onely raigneth among the common sort, but also amongst the higher: for when they are mounted to the top of Fortunes wheele, and thinke peaceably to enioy the fauour of Princes; behold, suddenly the enuy of some other

or, *Humane Miseries.*

SE

other conspires against them, and causeth them to bee disdained and cast out of fauour. Therefore I thinke there is no other meanes to auoid Enuy, then to auoid Dignity and Rule: The reason is, that we are the children of Enuie, and he that leaueth most goods, leaueth most enuy.

For this cause, the Elders counselled the rich that they should not dwell neere the poore, nor the poore, neere the rich: for the one are enuied for their wealth, and the other for their pueritie.

Much like vnto this is Ambition, which is an extreme desire to aspire to honour and greatnesse. Amongst that multitude of people which presse themselves in mounting vp, those which follow, endeaour to march vpon them that goe before; and at length, three parts of them being driven to stay behind, swell with enuy and griefe at the rest: when as those that haue attained to the heighth of honour, draw vp after them their scaling-ladders, fearing that

Of Ambition, the cause of our fall and ruine.

Bernard.
Ambitiosum Arcana sunt periculosissima.

*Maledictus
superbus est,
tam impu-
dens volun-
tariè se sepa-
ret a Deo.*

*Mans felici-
tie and hap-
pineſſe doth
not depend
only upon
greatneſſe
and dignity:
for content-
ment excee-
deth riches.*

otherwise some by aspiring, might parallell their worth. But oftentimes, when they haue possessed themselves with these dignities, they are like Apes, which hauing once climbed to the top of a tree or house, doe sit, and make ill fauoured faces at passengers, and retaine the people to gaze at their moppes: For then ordinarily their weakenesse doth encrease, and their vices grow eminent, insomuch that they find more care and feare in that state of greatnes, than when they were most meane. The highest boughes are most shaken by the winde, and the points of Steeples most beaten with stormes and lightening. A man hath least mind to sleepe in beds of silke embroidered with gold. The greatest feare of poysoning, is at Tables furnished with variety of delicate dishes; whereas on the contrary, it hath not bin heard that any haue receiued hurt out of wooden Cups.

After an innocent trauell, sleepe seemeth pleasing in a bed of straw.

CHAP. IX.

*Of petty-fogging strifes, and Law-
contentions.*

BUT now behold another sort of vanitie, which doth much vex & trouble man; A roaring, crying, and turbulent vanity, which is armed with stings, and couered with subtilty, which imployeth all the best part of mans life in petty-fogging strifes, and amongst the controuersies of importunate processe. Doe but enter into some great Hall or place of pleading, you will admire at the confused murmure, the corrupted discipline, the wearisome courses, and contentious humours, and will truly perceiue that in carriage of all these things, there is no mention of God, vnlesse perchance in swearing. And that there in the meane time, while that two persons do cōsume their estates to gaine a processe, commeth a third and beguileth them both of the prey, and oftentimes their charge in following, sur-

*Take Fees
with both
hands, gull
their Clients,
and make
them like
bare-headed
Vassals, pray
and pay
soundly, for
their impor-
tunate har-
ring.*

*An excellent
Simile.*

mounts the principall. O how many men do liue by the losse of others? How many would fast without riches, if all those that endeouour to consume one the other, should but enter into familiaritie and friendship, I doe thinke that God doth perceiue this confused and murmuring multitude, in the same fashion as we doe see a little Hillocke full of Ants running together pell mell, without order or reason. Some one knowing these things to bee true, vvill say neuerthelesse, that there is in humane life, some honest study; some laudable knowledge; and many ciuill and religious vertues, which cannot be comprised vnder vanity, but deserue to be much esteemed. In this opinion doth principally appeare the vanity of mans spirit: for if the best of humane actions be but vaine; how much more is vanity it selfe? Let vs first begin to examine Studies and Sciences.

CHAP. X.

*Of Philosophy, and the knowledge of
diuers tongues.*

IN this moderne time, Learning is
onely reputed to be the knowledge of
Languages, and those that are learned,
doe busie themselves to finde out how
the Romish women did speake two
thousand yeeres since : how the anti-
cent *Romanes* did apparell themselves :
how people did then affect Comedies,
and to refine some Latine or Greeke
words, that are now growne out of vse
by antiquitie. This kinde of course is
to vse a golden Scepter for to take vp
dung, to imploy the vnderstanding,
which ought to flourish in one, to some
base occupation, and to make a feast of
nothing but sawce. For the knowledge
of these things, is onely profitable to
season, no way good to nourish.

Also there are some, that when they
haue attained old age, doe then search
for words, when they should haue the
E 4 things ;

*The vanity,
simplicitie,
and folly of
aged men.*

things. Many there are also that begin to reade Grammar, when they are come to vse Spectacles. They learne Rules to speake eloquently in Latine, when they are barbarous in their owne native language; So that their life is a continuall incongruity.

Philosophy and the Sciences have many things not onely more, high, but also harder: like vnto Pine-Apples in the highest part of a Pine-tree, which many seeking to obtaine, doe fall in climbing for them; whereas others doe breake their teeth, that strue to open them. Such is this learning, that as it indueth a man with much knowledge; so also it addeth vnto him more care and trouble of minde. For *Salomon* saith, that hee that doth augment his knowledge, doth but increase his sorrow. Ignorance is neuer without some commoditie: And in conclusion, when we haue gotten all the precepts of this knowledge, it extends it selfe not farre, and is of small vse. For Man cannot by all his Philosophy, attaine to the perfect

fect knowledge of a small fly, or garden Lettice; much lesse of his owne composition. We desire to trauerse our spirits through all things, but remaine strangers to our selues. Wee will know much, and performe little. To speake more properly, our study is not labour, but rather an idle action; which doth torment vs without any hope of aduancement: Like vnto the Squirrels that runne continually within turning Cages, thinking to get away, when as after all their paines-taking, they stil remaine in the same place. We learne little with great paine, & that little doth scarcely amend our imperfections, but rather oftentimes adde more to them.

One drop of wisedome, guided by the feare of God, is more worth then all humane learning. For what doth it profit a Lawyer in taking paines, to gaine the proceffe of another, if hee himselfe be at variance with God? What commodity reapeth a Physician, to iudge of another mans health, if hee himselfe bee not as yet resolved to feele the pulse

Hee that knowes much, and knowes not himselfe, knowes nothing.

Simile.

pulse of his owne conscience ?

What good is it to any that haue learned the ancient Histories, if they be ignorant of those things that passe in this time ? Or to haue learned by Astronomie the motions and influences of heauen, if they know not the means how to come thither ?

CHAP. XI.

Of Ciuill vertues and Pilgrims.

THere bee some that vndertake long tedious voyages, gaining many Oasts, but few friends, promising to learne much in their iourney, vwhen as oftentimes they returne more foolish then they went; and perchance hauing circuited the earth, doe sorrowfully bequeath their body to it, for a conclusion to their perfected resolutions, as flies when they haue passed many times round about the Candle, at length enter into the flame, after they haue scene so much land there, onely require

require a handfull for to couer them. With this vanity are they iustly afflicted, which make long Voyages towards some Saint, for to desire that they may get children, when it may be, at their returne, some officious neighbour hath discharged them of that care.

Yet some againe, perchance, wil say, that our Ciuill Vertues haue some things that are of more consequence. But heere out of this also doth bud another vanity, seeing that those vertues haue no mention but by Vices : for Choller giues an edge to Valor; Cowardize doth make a man to bee more circumspect and wary ; Ambition, Auarice, and Enuy, are as stings to studie and industry. The feare of an ill report in many women, is the cause of chastitie : many are sober out of a couetous humour; other for necessity: friendships are contracted, either for the desire of pleasures, or for the hope of profit. The first being no otherwise then a paltrey broker; nor the last then a Merchandize. Religion it selfe doth often serue

for

*Such minds
incite
whores ra-
ther then
chaste and
vertuous
women.*

for a cloake to such couetous persons : for many follow Iesus Christ (in the desert, only to haue bread, which is to subiect their vnderstanding only to the belly, & the chiefe of vertues, onely to the meanest of vices: but I know not which is worse, either to fly away from Christ, or to follow him for gaine; to serue him for money, or to serue the diuell for gaine; whether it doth seeme most inuiurious, or ignominious towards God, either to leaue his Sonne Iesus Christ, or in following him wrongfully, to make him a Valler to our concupiscences. What can these vertues then be, that march vnder the pay of the diuell? Surely this is also a great vanity, & manifest corruption. Wherefore some (not perceiuing any thing in the world, which is exempted out of this vanitie, and that vices & impietie haue infected all sorts of estates and conditions in humane life) doe thinke to wrest themselves out of it, by confining their bodies to some desert, and condemning their minde to a perpetuall care :
where

where beeing seclused from all company, they liue in continuall silence, neuer speaking but with God and themselves.

This solitary humour in many, doth proceede from a brutish conceit; in others, from a weake spirit, vncapable of humane societie; in others, from an ambition to bee remarkeable for some extraordinarie profession, and in others out of discontent and enuy, that they are wearied in swimming against the current of this worldly streame, and in hauing receiued all things still contrarie to their desire. Notwithstanding, I doe not doubt, but that there bee some which doe imbrace this sort of solitary life, to banish themselves from the vices of this world, and to serue God with more liberty. But such are much deceiued, who willing to forsake the world, doe returne farther into it by other meanes, and are assaulted by worse temptations: for then passionate griefes, curious cogitations, peeuish idlenesse, Hypochondriacall

*With good
reason S.
Austin said,
That Man
pleaseth God
the best,
that, circled
with beau-
ties, in the
mids of
Princes
magnificent
Palaces,
could fly
their allu-
ring tempta-
tions.*

driacall humours, despaire, presumpti-
on, and selfe-admiration, doe insensib-
ly glide into mens spirits, vnder the
profession of an extraordinary sanctity;
all which doe render the spirit discon-
tented of an insolent melancholy, and
presumptuous deuotion, which often-
times degenerateth into madnes, and
want of sense. A solitary man, in the
extremity of his griefes and sadnesse,
hath no body to comfort him: and
comparing himself with none but him-
selfe, hath this conceit, that hee is some
excellent thing. But then lustfull de-
sires doe doubly burne within him: For
man is of this nature, that he thinketh
those things most beautifull, which are
farthest remote from him. So S. *Ierome*
being in the midst of a Desert, and
in his greatest abstinencie, doth con-
fesse that his minde was then amongst
the Dances, & Ballads of yong maids;
and that he did burne with incontinen-
cy and desire. Besides, the Diuell fol-
lowing Iesus Christ into the Desert,
doth plainly shew that hee did iudge
that

that place most conuenient for temptation. Then if the Sonne of God was assailed by the Diuel in the Desart, how scapeth an Hermite, or seclused person, that can neuer be exempted? Therefore the surest way for a man to separate himselfe from the world, not with his feet, but with his affection: to expell it altogether from him & his heart, fearing otherwise that departing from this world, notwithstanding hee carrieth it with him. For as it is possible to bee worldly and vicious, liuing farre from the world: So it is possible to leaue the world, without flying into a Desart, and to liue alone in the midst of company; to be within a Court or Palace, spectator of vanity and troubles, without participating of them; and in the midst of a babbling multitude, to talke only with himselfe, & to entertaine his thoughts with God. And in the meane time, to imploy his indeuors to the edification of the Church, stretching out his hand to the erroneous, for to re-guide them into the right way of
Sal-

A notable comparison to confound the folly of men, who thinke to auoid temptations, by rendring and making themselves Anchorites and Hermites.

Saluation, rather then to hide his Talent in the earth, and to cut himself cleane off from the body, and all ciuill societie, as an vnprofitable member. So did the Apostles and those glorious Lampes, which haue inlightened the Church of God, and which shine amongst vs to this day, they beeing dead.

I know well, that the opinion of *Aristotle*, in the beginning of his *Politiques* is true, that hee which is of a solitarie disposition, is either of a most diuine, or very base spirit, because that he doth estrange himselfe from all society, either for that hee hath vertues more then humane; or that hee is so contemptible, and meane, in respect of Man, that he is vnworthy to approach neere him. But let him know which doth affect solitarinesse, because he doth surpasse all men in vnderstanding and vertue, that he ought to repell that humour, and to condescend by humilitie and meekenesse, to the imperfections of others, labouring for the good of the Church,

Ta Church or Common Wealth, either by
 self word or worke: For what are all those
 ciuill perfectiones more then shaddowes, and
 . So obscure traces of those perfectiones that
 iou are in Iesus Christ; notwithstanding he
 l the tooke vpon him our shape, and conuer-
 e asion among men, that thereby he might
 eing saue them, and winne soules to heauen.
 Therefore to conclude this point, If to
 A flie from the World bee a vanity, how
 o much more to follow it? If vices and
 fo torments do harbour in the desert, how
 di much more in presses and throngs of
 he people? Truely, if vanity bee in euery
 ty place, let vs say, that all is torment and
 ore affliction of Spirit.

*Non quære.
 Christus
 Iesus glori-
 am suam
 omnia. Igi-
 tur relinque-
 re debes eti-
 am te ipsum
 spernere &
 abnegare vt
 frauris ami-
 citia ihesu
 Christi.*

CHAP. XI.

Of old and decrepit age.

BVt in the meane time that man is
 busied about al these vaine conceits,
 while he is pushing time with his shoul-
 der, endeauouring nothing all dayes of
 his life, but to rise, and to goe to bed, to
 F apparell

apparell himselfe, and to make himselfe vnready, to fill his belly, and to euacuate his stomacke : which is no more then a circle of the selfe same importuning occupations; much like vnto a Millers horse, that alwaies treads one compasse. While he is thus busied with such occasions, behold, old age stealingly arriueth, to which few doe attaine, and all desire : But if any doe peraduenture gaine that time they desire, to haue it prolonged to the vtmost ; this age (being as Grapes which haue lost their iuyce, and as the sincke of mans life) is without question, the most vnhappy for those men that are worldly, as no the contrary it is most blessed for such as are godly : For worldly men in this age are doubly possessest with waywardnes; their feare and distrust doth increase, their iudgement waxeth weake, & begins to diminish: Wherefore we do wrongfully call a melancholy humor, wisdom; a dis-abilitie, sobriety ; because old age leaueth not pleasure, but pleasure leaueth it.

And

And therefore he doth vnderstandly
complain, that the time and manners
of men are changed into worse, while
nothing is changed but himselfe: for
in his youth all things pleased him, if
they were neuer so bad; in his old age,
all things dislike him, if they were ne-
uer so good: Like vnto those which
being in a Ship, thinke that the banks
moue, when it is onely themselves. It
is also a vice incident to this Age, to
speake much, because they are no more
able to performe any thing; and that
they also thinke themselves most fit to
propose precepts to youth, and to de-
clare things of time long since: Like
vnto a declining State, as that of the
Romane Empire, where there are many
talkers, but few valiant, & not much dif-
ferent from the aged time of the world,
where are many curious disputers, but
few of the true Religion. In this Age
also, doth increase the loue of wealth;
and earthly cares doe summon new
forces against man, he waxeth all gray,
and euery thing in him beginneth to

wither, onely his vices excepted.

That auncient man, of whom the Apostle maketh often mention, beeinge ready to dote, waxeth not old in worldly age, but then he is in full vigour: He therefore feareth approching death, and holdeth his life like vnto an Ecce, which slideth away. In the meane time, he determineth of tedious designs, and heapeth vp riches, as if death stood a farre off, and durst not appeare.

*Simile.
A pittifull
example
of Mans
Wolfe-like
appetite, his
insatiate
desire of
riches, and
ugly terror
of deformity.*

But now that age is come, and the time that he ought to rest; his griefes and dolours are renewed, the heart afflicted, the braine troubled, the face withered, the body crooked, the sight dimmed, the hayres falne, and the teeth rotten; and to be short, the body is as it were, a similitude of death: yet doth he prepare himselfe least, to gaine the future blisse; and though many times death takes for a gage one part or other of his body, as an arme, an eye, or a legge, to serue for an aduertisement that he will shortly fetch the rest, yet he is so affianced to the earth, that

ed. He is vnwilling to goe to it, when
cein nothing remaineth in him, but euill.

CHAP. XIII.
of DEATH.

THUS after Man hath sorrowed all
his dayes, vnder the heauy burthen
of his finnes, and in conclusion of all
this vnprofitable & wearisome trauell,
behold the approach of death, before he
hath learned to liue, much lesse to dye:
The most part beeing taken out of this
world before they know to what end
they entred in; they would willingly
prolong the date of their life, but death
admits no composition: for it hath feet
of wooll, but armes of iron; it cometh
vn-sensibly, but hauing taken once hold,
it neuer looseth her prize. To this pace
or step, man commeth so slowly as pos-
sibly he can: For if a Ship should sinke
among the waues two hundred leagues
from Land, notwithstanding euery Pas-
senger would strue to swim, not with

*Thus the
Day of
Death there
is nothing
more cer-
taine, nor no-
thing uncer-
taine.*

an intent to saue his life, but to repe death for some minutes, and to rende nature her last ineuitable tribute. Euer man trembleth at this passage, and laboureth to settle himselfe here, yet is forced at last to yeeld vnto Death; and yet by no meanes may bee knowne after what manner hee shall end his life. Some there bee that are forced to dye by hunger; others, by thirst; others, by fire; others by water; others, by poison; others, are smothered; others are torne in pieces by wilde beasts; others, deuoured of the Fowles of the aire; others are made meat for Fishes, and others for Worms: yet for all this, Man knoweth not his end; when hee thinketh himselfe most at rest, hee suddenly perisheth.

What a dreadfull sight is it, to see him lying in his bed that is oppressed with the paines of Death? What shaking and changing of all the bonds of nature will he make? the feete will become cold; the face pale; the eyes hollow; the lips and mouth to retire; the hands

hands diminish; the tongue waxeth blacke; the teeth doe cloze; the breath faileth; the cold sweat appeareth by the violence of sicknes. All which is a certaine token that nature is ouercome.

But now when it commeth to the last gaspe, or at the sorrowfull departure that the soule maketh from his habitation, all the bands of Nature are broken. Besides, when the Diuell or wicked spirit is assured of our end, what furious assaults will hee make against our soules, to make vs despaire of Gods mercy? It is the houre when as Satan doth his power to striue against G o d, for to hinder the saluation of mankind; and he is more boisterous in these latter dayes, for that he knoweth that his time is but short, and that the end of his kingdome is at hand, and therefore he is the more enflamed: for he neuer more tormenteth those whom he doth possesse, then when he knoweth that he must depart.

But now when Man hath passed the

* *Nota.*
 This is
 weighty to
 be obserued,
 not ouely of
 the poore
 and inferiour
 persons, but
 more to be
 apprehended
 with feare,
 by the most
 mighty So-
 ueraignes
 and greatest
 men of this
 world, that
 they may not
 build their
 happinesse
 upon the de-
 ceitfull
 ground of
 their riches,
 and transi-
 tory posses-
 sions.

bitter anguish of Death, where is then become his glories ? * Where are his pomps and triumphs ? Where is his Voluptuousnesse and Wantonnesse ? Where is his Maiestie, excellency and holinesse ? They are vanished as the shadow, and it is chanced to them, as to the garment that the wormes haue eaten ; or as the wooll that the moth hath deuoured.

Let vs behold Man, when hee is in the graue ! Who euer saw a Monster more hideous then the dead carkasse of Man ? behold his excellency, Maiestie and Dignity, couered with a lumpe of earth. Heere you may see him that was cherished, reuerenced, and honoured, euen to kisse his hands and feet, by a sodaine mutation, become a creature most abominable; and to them it happeneth as *Salomon* writeth in his booke of *Wisedome*; What hath it profited (saith he) the pride and great aboundance of riches ? All these things are passed as is the Arrow shot to the white, or as is the smoke that is disperfed with the winde.

The

The sole memory of Death, mournfull Funerals, and the reading of Incriptions, engrauen in Sepulchers, doth make the very haire to stare and stand an end, and strikes Man with an horreur and apprehension of it.

Some represent Death terrible to the aspect, and deprived of flesh; other consider it with compassion, mixt with dread. Some particular man, which not long since was clad in Silke, and shined with Diamonds, is now assaulted with troupes of Wormes, and breathes forth intolerable fents, while that his heyre doth laugh in secret, and enioyeth the fruit of all his labour, which hee himselfe neuer enioyed. And neuerthelesse in this his very dust & corruption, doth appeare an Ambition, and pride doth rest within his Tombe. For then behold, stately Sepulchers, engraued stones, that report some famous actions, and proud titles vpon his Tombe, set out with false Narrations, to the end that Passengers by may say, Here lyeth a goodly stone, and a corrupted body.

CHAP.

Death is a terrour to those ignoble minds, whose pride of life, makes them weake, timorous, & most undoubted Cowards to the least object Death shal present.

The Rich unprofitable Miser burns in Hell for his Auarice, while his sonne in the world, dancing a wbole on his Lap, sets all prodigally flying.

CHAP. XIV.

Of the terrible Iudgement Seat of God.

BEing dead in this world, hee must then appeare before the Iudgement Seat of God, with such a terrour to those that consider it well, that there is no member but trembleth. It is the Day that the Lord will come like a tempest, when euery ones heart shall faile them, and all the world shall bee astonied: for euen as Lightning which riseth from the East, and extendeth to the West; so shall the comming of the Sonne of Man be. Tribulation shal then be so extreme and great, as the like hath not beene seene since the beginning of the world, till now, nor euer shal be the like: The Sunne shall be darkened, and the Moone shall giue no more light: the Starres shall fall from Heauen, and the waues of the Sea shall rage, & men shall bee amazed with feare, and the powers of Heauen shall moue.

Woe

Woe shall be in those dayes to them that are with child, and to them that giue sucke. For as it was in the dayes before the Flood, they did eate & drinke, marry, and were married, euen vnto the day that *Noah* entred into the Arke, and knew nothing till the Flood came, and tooke them all away: So shall the coming of the Lord be; and then all kindreds of the earth shall mourne, and shall hide themselves in Dens, and Caues, and in the Mountaines, and shall say vnto them, Fall vpon vs, & hide vs from the face of him that sitteth vpon the Throne.

Blow out the Trumpet, saith the Prophet *Isaiah*, that all such as dwell in the world may tremble at it: for the Day of the Lord commeth, and is hard at hand; a darke day, a gloomy day; yea, and a stormy day. Before him shall be a consuming fire, and behinde him, a burning flame. Then the dead that are in the graues shall rise, and come forth; the bones and the other parts shall finde out their ioynts, for to ioyne againe together

ther with the body, that the earth hath putrified, and corrupted.

All those that the Beasts and Birds of the ayre haue deuoured ; all those that the Sea hath swallowed vp ; all those that are vnvapoured in the earth, and all those that the fire hath consumed, shall bee reduced and brought to their former estate.

*Tunc:
Post unam
voluptatem
sequuntur
mille dolo-
res.*

All the bloud that Theeues, Pyrats, Murderers, Tyrants, and false Iudges haue vniustly shed, shall then appeare before the Maiestie of God. So that there shall not one drop of bloud bee lost, from the time of *Abel*, that was the first slaine of men, vnto the last, so that there shall not one haire perish.

*Simile.
Most worthy
to be read
and conside-
red with
terror and
true repen-
tance.*

If the vaile of the Temple did breake with the Earthquake, the Sunne darken and change his brightnesse, for the wrong that was done vnto *I E S V S C H R I S T* being on the Crosse, although in nothing he did offend: what countenance may the poore sinners shew, that haue offended him innumerable times? who then shall abide the

the shining brightnesse of Gods Maie-
stie, sitting vpon his Throne of glory:

It is the dreadfull houre, when wicked Monarkes, Kings and Princes shall giue account of their vnlawfull exacti-
ons that they haue made vpon their Subiects; and of the bloud that they haue wrongfully spilled. It is the houre, wherein Merchants and such as haue traded in the circle of the world, that haue beguiled and sold by false weights and measures, shall render a iust account of the least fraud that they haue committed. It is the houre that couetous men and Vsurers, that haue beguiled some, & vndone others, shall pay themselves the cruell interest of that which they haue ill gotten. It is the houre, when Magistrates and wicked Iudges, that haue corrupted, violated, and suspended Iustice, shall be accountable for their corruption and iniquities. It is the very houre, wherein Widdowes, Orphanes, and other afflicted persons shall make their complaints before God, of the wrong and oppression that haue
beene

*Ver Aeter-
num plenif-
sima deluia-
rum quam
pura es.*

*The Maiesty
of God in
the generall
Judgement
Day, shall be
more terrible
to the impi-
ous Monarks
of the earth,
then either
the world on
fire round
about them,
Hell gaping
to swallow
the ugly
Fiends to
torture, or
the paines of
Hell can af-
fright them.*

beene shewed them. It is the houre wherein the wicked shall say (repenting in themselves, troubled with horrible feare) Behold, these which in times past we had in derision, infamy, & reproach, are now accounted among the children of God, whose portion is amongst the Saints. It is the houre wherein foolish and dumbe persons shall be more happy then the wise & eloquent. Many Shepherds and Carters shall bee preferred before Philosophers; many Beggars, before rich Princes and Monarches; and many simple and ignorant, before the witty and subtile.

Let vs therefore that are Christians, looke to our selues, and take heed wee bee not counted vnder the iudgement and sentence of the most greatest miseries of all miseries. The which sentence is recited in the 25. Chap. of S. Mathew; where it is said; *Goe yee. cursed into everlasting fire.*

CHAP. XV.

of HELL.

MAny and great are the miseries which man suffreth in this world, but yet all of them are but as Roses, in respect of the Thorns which follow: for the vanity and trauaile of the temporall life is a happinesse, in regard of the torments of eternall death, which doth swallow the most part of men. It is a large way which leadeth to perdition, and few doe find the way of Saluation. Death commeth hereto leuy soules for Hell, and doth enroll great and small, learned, and ignorant, rich, and poore; yea, many which are esteemed holy, and liue couered vnder the cloake of Hypocrisie, to the end that they might goe to Hell with the lesse noise, and not be stayed by the way.

This Hell is a place of flames, and yet there is perpetuall darknesse, where soules doe waxe old, and yet neuer die,
and

*Remember
Hell tis not
a feined, but
a place most
firme, most
fearefull.*

*Pœnitentia
seya yaro
vera.*

and where they liue, continually to die: Where they burn without consuming; where they mourne without compassion; are afflicted without repentance; where torment is without end, and past imagination. There the vnpappy rich man, which refused to giue poore *Lazarus* a crumme of bread, doth now beg of him a drop of water, although whole Riuers bee not sufficient to extinguish his heat. What if the rods that God doth punish his Infants withall, doe sometimes make them almost despaire, and euen curse the day of their Natiuitie, as *Iob* and *Jeremy* did? What are those afflictions that hee doth oppresse his Aduersarie withall? It is a horrible thing (saith the Apostle) to fall into the hands of the Liuing God. For because hee saith in his anger, as it is written in the 32. Chapter of *Deuteronomie*, I haue lifted my hands towards heauen, and said, I am the euerliuing God; If I whet my glittering sword, and my hand take hold on iudgement, I will execute vengeance on mine enemies,

ic: mies, and will reward them that hate
g; me. Praised be God, which hath deli-
af- uered vs, and drawne vs from that bur-
e; ning furnace of hell, by his Sonne Iesus
aft Christ: who (as *S. Paul* saith to the
ch *Galatians*) was reuiled for our sakes,
& hath called vs out of perpetual dark-
eg nes, to his marvellous light: *1. Pet. 2. 9.*
le Is it possible for vs to be ignorant what
n- that torment is, & not know how much
at he hath suffered for to retaine vs in feare,
h- and to make vs know the greatnesse of
st the grace of God, and the excellence of
ir our Redemptiō in Iesus Christ his Son,
at who is also God eternally blessed.

This precedent discourse hath led vs
through all ages, and through all the
most ordinary conditions of humane
life; yet in this voyage, we haue knowne
nothing but vanity and torment of spi-
rit: And it hath chiefly appeared, when
we haue cast our eyes vpon the diuine
prouidence of God, which doth from
the highest Heauens view all the actions
of man, not as an idle spectator, but as a
wise Conductor, and iust Iudge: And

G

there

*How Gods
incompre-
hensible
Prouidence
frustrates
the designs
of men,
making
their enter-
prises of no
validity.*

Luke 9. &
99.

there from aboue, he laughs at the designs of great men, & frustrateth their enterprises, destroyeth their tongues & spirits of *Babylonian* builders, ruineth their greatnes, and breaketh their Scepters into shiuers; teaching man that he is nothing but dust, and his wisdom but meere blindnes, to the end that hee may learne to contemne the world, and transport his hopes from earth to heauen; & that hauing seene some beames of this terrestriall splendour, which vanisheth as Lightening, he doth say with *S. Peter*, It is good that we be here, let vs make our selues heere Tabernacles. Happy is that man, which hauing well knowne the vantiy of this world, doth retire towards God; thot he beeing in a sure Hauen a farre off, and that being vnder his shaddow, as vnder a sure couered place, may contemplate the ruine of the wicked, the instability of their designs, the folly of their hopes, and the effects of the Iudgement of God. Thereupon the Prophet *David*, in *Psal.* 92. saith also: O LORD, *how glorious*
are

are thy workes! and thy thoughts are very deepe: an unwise man knoweth it not, and a foole doth not vnderstand this. When the wicked grow as the grasse, and all the workes of wickednes doe flourish; then they shall be destroyed for euer. It behoueth vs; heere to note carefully, that this Psalme is intituled, A Song for the Sabbath day: for by it hee doth aduertise vs, that this meditation requireth a quiet and resting spirit, which beeing restrained from the presse of humane actions, doth retire it selfe into the House of God; according to that which hee saith in the 73 Psalme; where he doth confesse, that the prosperity of wicked men hath offended him, and that hee could hardly digest it, vntill that he had entred into the Sanctuary of the Almighty, and considered the end of such men: For, to vnderstand what the true happinesse is, and to vnmaske himselfe to the imaginary felicitie of this world; it is not necessary to goe to Philosophicall schooles, or to build his resolutions vpon the opinion of the Vulgar,

*Consider the
subtily of
Satan, and
mans sudden
ruine.*

*Memento
decimo sexto
die Octobris,
stilo Antiquo
& quinto
die Octob.
stilo Nouo.
MDCXXIII*

*Of the vaine
glory of men
most corrup-
tible and
transitory*

but to enter into the holy House of God, and there learne what the difference is betweene the riches which he scattereth vpon this great multitude, and that which he reserueth for his little ones, what the vncertainty of this worldly prosperitie is, in respect of the certainty of Gods promises. But vvith what insensible chaines doth Satan lead men into perdition? How doth he triumph ouer those which triumph in this world? how they that thinke themselves most sure, are vpon the point of their ruine and perpetuall destruction?

Let vs furthermore consider how vaine the glory of man is, in that some one doth boast of his particular strēgth, wherein it is impossible for him euer to equall a Bull.

Some other doe glory in their beauty, when as it is onely a superficiall colour, which couereth the bloud, bones, and braines, hideous things to see. It is also a thing that age and many maladies haue power to deforme.

Some other doth glory of his ho-

nour and greatnesse, when indeed he is posselt in this state, with most trouble and feare, and lesse liberty : besides, he is mounted so high, that he cannot fall but with breaking of his owne necke.

Some other doth glory to bee more drunke then his companions, but if his belly bee greater in capacitie then others, notwithstanding it will neuer exceed a Barrell.

These former things are generall; for vanities and miseries are common to all men, since that sinne hath subiected mankinde to them. But notwithstanding there are some more then other, which are made examples of extreme misery; As poore beggers, which are constrained through necessitie to lye vpon the bare pauement; as Gally-slaues, and as those miserable slaues which are made mercenaries.

The hundreth part of humane kinde doth imperiously and impiously torment the rest, and those that are feeble and meane, serue as preyes to the mighty.

The iust reward of Kings proud mounting Favorites.

Necessitas non habet legem.

Amongst the Turkes and Pagans, which possesse three parts of the world, men are bought and sold in the same fashion, as horses in a Faire : for the buyer, marketh their sight, maketh them shew their teeth, and feeleth the sinewes of their armes and legges.

Great Princes keepe millions of chained Slaues for to labour, in making of Sugar, in working of Mines, to serue in Gallies at Sea, and to performe such kinde of seruilitie, that Death is more tolerable to them then this kinde of life.

There are certaine people, which haue for the space of sixe moneths continuall night, who liue in Cauernes, and in the extremity of the extremest degree of coldnesse, hauing no heat to comfort them, but onely cruelty.

Others there are on the contrary, who liue amongst Sands, continually scorched by the Sunne, a countrey barren in fruits, and fertile in Serpents and Lyons.

Our climate, in respect of such intemperature,

perature, is as the garden of Nature, where God hath planted, most wealth and riches : but where hee hath reaped least fruit of gracefull actions: And where these naturall blessings are so ill husbanded, that amongst all that abundance, there is nothing to be seene but misery and pouerty.

Now that we haue formally and superficially represented as with a coale the vanity and misery of our Nature, and the actions of Man : Let vs now examine his thoughts. *David* in the 94. Psalme saith : *The Lord knoweth the thoughts of man that they are vanity.*

For if any could but make a true collection of his thoughts, which haue only passed through his brain in one day : the confused multitude, and varietie of them, beeing all very foolish, would astonish him. The diuers fictions and strange *Ideas* that Painters conceit in respect of these, are nothing. For some man, when he hath settled himselfe in his study, or some place where he thinketh to haue his spirit busied about the

Of the vanity of humane thoughts, desires, and iudgements.

Idle & most unprofitable thoughts.

Read Swetons Worke.

A true Simile of those that build Castles in the ayre.

A principall and most worthy obseruation.

most serious affaires, doth then begin to count the Quarrees of his window ; or as the Emperour *Domitian* , to pursue little flies both with eye and hand.

Some one againe perceiuing himselfe destitute of company , and being very pensive, doth aduise with himselfe what he would doe if he were a King ; or if that he had a million of Crownes, how he would spend them : or thinking of his own domesticke affaires, doth tread a chaine of tedious hopes, and by degrees becommeth very rich in his discourse : at the conclusion of which, he frustraeth all that imagination, and returning to the consideration of his present pouerty, hee moderateth his passions. Yea also during the time of Sermons and Prayer (when God speaketh vnto vs, or we to him) our minds are abstracted, & thinking of some other thing.

There if our best actions are infected with idle cogitations; how much moreouer vnprofitable houres are ill spent time ?

These friuolous thoughts , mixed with

with vaine desire, and a like ignorance, do labour the mind, and giueth it no repose: for man in his solitary thoughts doth ruminare the euils past, vexing himselfe with the things present, and fore-fearing things to come, yea, those things that shall neuer happen: he changeth his doubtfull feare, into certaine miseries: many being miserable, out of a feare that they shall bee miserable; and many dying, out of a feare that they shall die. Euery day hath sufficient affliction to torment vs. For who can euer bee in ease, if all the past and future euils doe render themselves present to vs: the first by our memory, and the last by our feare? This naturall vnrest, is the cause that Man lo- ueth change, like vnto one that is sicke, who desireth continually to change his bed: Yet notwithstanding findes him- selfe more distempered in the last then in the first, thinking no repose to be but in wearinesse. For he alwayes carrieth his griefe with him, and findes little ease in changing of sides; yea, I dare say, if
God

*The profit of
solitarinesse.*

*Death terri-
ble to the
foole.*

*Man's uncer-
tainty where
to rest.*

God had placed Man betwixt good and euill, to take his choise of either and as it were to cut what hee thought good out of the whole earth, his blindness is such, that hee would quickly conuert it into ill. If God send such no griefes, they wil send themselves some. If their owne griefes doe not trouble them, the happinesse of others will torment them: and enuy is more stinging then affliction.

*Foolish and
vaine desires.*

From it also doth it proceed, that men desire alwayes they know not vwhat themselves: they are greedy to desire, but weake to put in Execution: as a Bird that doth couet to fly, but vseth onely one of her wings.

Also men are distracted with contrary cogitations.

One complaineth that his Wife is dead.

Another that shee will not dye.

One mourneth for the losse of his children.

Another that hee hath some that be very wicked.

One

One disturbed with businesse, praiseth domestick repose, and that opinion of *Saul*, who did rather affect to liue obscurely in the basest pouerty, then to bee exalted to the highest Dignity.

Another being excluded from publique command, doth notwithstanding breake his own necke to attaine it. Euery thing doth seeme to vs beautifull, but that which we haue; and nothing delighteth vs, but that which wee cannot obtaine. Nothing doth so much reioyce vs, as the hurt of another man: of some decay in Fortune wee smile; but it griueth vs to see him receiue any Honour.

In this vanity of thoughts, and vncertainty of desires, doth appeare a great weakenesse of spirit: for our affections are swayed more by gestures, and externall appearance, then by the thing it selfe. Like vnto some Spectators at a Tragedie, who notwithstanding that they know the argument to be fabulous, & nothing concerning them,
doe

*Despaire
animates
man to ha-
sten the de-
struction.*

*The strong
operation of
conceit.*

doe weepe out of compassion, when as they will not shed a teare for their own vnfaigned griefes.

Some there bee also that hang themselves out of despaire, which the selfesame houre would haue runne away from the thrust of a sword, because that this last kinde of Death commeth accompanied with horreur and feare, whereas the former is so quickly dispatched, that the sight of it doth nothing amaze one. Opinions doe more gouerne vs, then the things themselves: many doe sometimes eate meat which they know not, and yet they finde it pleasing to the taste; but after, vwhen some one hath told them what it is, their conceit will make them so sick at heart, that they will vomit it vp againe.

Some others haue more feare of a Mouse, or a Hem, or a Toad, then of a sword; certainly such peeuish weaknesse, or fantastick actions doe gouerne our imaginations.

Truely I know not how, but men study to deceiue themselves. Some one will

will recite a tale for truth, which hee knoweth to be most false, and that so often, and with so great assurance, that himselfe in fine doth belecue it.

A Husband that knoweth his Wife to be deformed, notwithstanding, because shee is painted and disguised, will begin to perswade himselfe that shee is faire, and shee her selfe will belecue it, and thinke to be reputed so.

How many bee there which belecue in a Religion, because they will belecue it, which contest against their owne sense, which say among themselues, that surely is absurd, and not agreeable with the Scripture, I will haue it thus, and will belecue so. This is to haue a constrained beliefe, not to haue his will subiected to Religion, but Religion to his will.

The infirmitie of mans iudgement doth especially shew it selfe in Religion: for what he thinketh touching the seruice of God, doth manifestly appeare by his exterior actions. In matters of newes wee doe sooner belecue
one

one that hath seene it, then the common report.

But in matters of Religion it is contrarie, for most doe follow the vulgar opinion, which is as much as to maintaine that which is most absurd, and then to hide himselfe amongst the multitude.

*The vaine
and superstitious
folies of
ignorant
Idolaters.*

Obserue many other things, which any may easily perceiue to be most ridiculous:

As to cloath in Silke and Gold the images of men, while that a poore Begger goeth naked, which is the Image of God.

To weare a Crosse hanging downe vpon the belly, while that the belly is an enemy to the Crosse of Christ.

In going to a Bawdy-house, or returning from some wicked fast, to say certaine Pater-nosters.

To kneele downe at the boxe which keepeth the Host, when it returneth empty from some sicke body, as when it went full.

To adore the Host passing by a little boxe,

boxe, and not to respect it in a mans bodie, which is come newly from receiving it.

To make their Creator with words, and presently to deuoure him vvith their teeth.

To bee insolent and deboshed one day before Lent ; and the next day following to bee very graue and sorrowfull.

To imploy their blessed Beades for to obtaine remission of their sinnes.

After the death of any great Personage, to cloath with blacke the Image of our Lady, to the end that shee may participate of their griefes.

To whip themselues in publique, for to content God, or to release a soule out of Purgatory. In honour of the Saints, to burne Candles in the midst of the day.

To conclude, man hath forged many strange things in his braine, and would haue God to approue them. Nay, he is come to that passe, that hee doth assume to himselfe the distribution of Offices
in

*Grosse errors
which like a
foggy mist
blind and
confound the
sight and
sense of men.
Adherents
of the Church
of Rome.*

in Paradise, making one Protector of a Countrey, another a healer of some particular disease, as if little Ants had power to dispose of affaires belonging to the Crowne of *France*.

This is also a vanity of vanities, and an extreme imbecillitie of iudgement.

Our selues which haue the true Word of God for a rule to frame our actions by, are not exempted : and our folly and vanity doth mixe it selfe with our best actions. For in our ciuill actions, if we haue need of counsell, wee presently addresse our selues to some friends. But in matters of Gods diuine seruice, we take counsell of our minds, and concupiscences, which are our domesticall enemies.

If money be due vnto vs from one, we had rather alwayes haue the money then his promise: in celestiall matters it is contrary. For the holy Gospell is an obligation, by which God hath promised vs saluation, and hath sealed it with the bloud of his Sonne : but we had rather keepe the obligation, then receiue the

the paiment, which is due at the day of death : nay, wee doe endeavour to prolong the date of it.

Some doe record in the Emperor *Honorius*, a great simplicitie, and childish weaknesse: that hauing a Hen, nominated by him, *Rome*, which he did cherish, and so infinitely affect, that when one came vnto him, and said that his *Rome* was lost, he answered very sorrowfully, Alas ! she was here but euen now. But the other replying, said, And it please your Highnes, I speak not of a Hen, but of your Citie of *Rome*, which hath beene surprized, and sacked by *Alario Goth*. * The Emperor hearing this, was somewhat comforted, thinking that losse to bee more tolerable.

Such is our simplicitie, wee will not suffer one to touch our riches, but * we will indure any to entice vs to Vice; to seduce vs into errour, and to poison our soules.

It is a great folly to refuse a medicine, because the Physician is not eloquent : Why doe wee not then make account

H

and

We must not thinke to make with our wealth and worldly riches a composition and truce with Death; for Nature requires a tribute at our hands.

* *A Simile worthy of obseruation:*

* *Wee are so rooted in this worlds abomination, that we prefer a minute of worldly pleasure, before heauens euermlasting ioyes, incomprehensible and immutable.*

and estimation of the preaching of the Gospell, if the Preacher bee not eloquent, seeing that the holy Gospell is the medicine of our soules ?

Is it not then an extreme brutishnes, for some vicious person to slighten the holy Writ, because it is not adorned with Flowers of Rhetoricke ? What is the reason then, that the Word of God doth please vs, if it be not decked with Flowers, and composed with Art, seeing that it is that sacred worke, and Doctrine of Reconciliation with God ? Wee doe not receiue willingly the correction of our Parents, if it bee not very milde. This is also a vanity, distaste, and childish humour.

Touching our Iudgement which we haue of others, either in esteeming, or contemning them, it is most vaine, and ridiculously ignorant.

For if there be a question about burthens, wee account him most strong, which can carry the heauiest. On the contrary, about quarrels wee esteeme him the most valiant, which can beare nothing ;

nothing; attributing force and valour to weakenesse and impatience.

In matters of ornament, we doe not iudge of the goodnesse of a sword, by the beauty of a scabberd: nor of the metall of a Horse, by the fairenesse of a Bridle and Saddle. Why doe we then measure our estimation of a man, either by his good or bad apparell? And if it be necessary that we salute one for the stuffe of his cloathes which he weareth; why doe wee not salute the same stuffe in the Shops? Why doe wee iudge discreetly in the estimation of vaine and triuiall things; when as in a matter of such importance, as of the estimation of man, we are most voide of reason? So some doe respect a Merchant, or Rent-gatherer, because hee summeth vp exactly his accounts, when hee liueth in such fashion, that he cannot giue an account vnto God.

Men ought not to be regarded nor respected for their gallant and gorgeous apparell only, but more for their vertues.

Some labour to till their Gardens, and other grounds, and by it winne much praise; when as themselues are barren, & bring forth no fruit of good workes.

*Man lull'd
in the Laby-
rinth of plea-
sures, knowes
not how to
get out.*

Wee are much vaine and childish in our feares, as in any other thing. For as little Infants doe play with fire & burne themselves, but feare when they see their Father comming, masked with a frowning countenance towards them: So men desiring to dally with pleasures, because of their lustre, at the length lose themselves amongst them: yet notwithstanding they feare God their Father, when he commeth vnto them vnder the maske of afflictions or death.

Also man doth ingender in himselfe either foolish or pernicious feares.

Some one being iealous that his wife doth affect others, endeouoreth to espy and search out that which he feareth to finde: and by this meanes angreth her so, that she seeketh to be reuenged, in such nature which hee formerly suspected.

Some other fearing to liue without honour, committeth such things as subiect his body to some cruell torment, and staineth the memory of him with perpetuall infamy.

Some

or, *Humane Miseries.*

101

Some other feareth the want of riches, but hee shall want it, and dye without it.

Some againe feareth he shall die before marriage, but God well obserues that time, and by wedlocke will make him twice miserable.

When I consider what humane wisdom is, I finde it agreeable to the industry of Moles, which digge vnderground with much dexteritie, but are blind when they come into the Sunne.

So wee haue much skill in earthly affaires, to sell, to couenant, and to supplant any one.

But take one of these men vvhich is is most subtile in these things, and bring him to the brightnesse and light of the holy Gospel, and there he is altogether blind, and of a selfe-conceit will continue so.

For during the time that hee doth foresee future euents, and alterations of estate, hee is ignorant of his owne destruction: while that he discourseth on

*The custome
of the world.*

*Marriage
without loue
and meanes,
breeds the
most wofull
experience
of a mis-
erable life.*

*Worldlings
most wise in
knowing the
way to get
riches: but
to seeke after
the riches of
Heauen dull
Animals.*

the affaires of Kingdomes, hee is a Slaue to the Diuell : And notwithstanding that blind iudgement of his, dareth contest against the Euer-living GOD, the folly and foolishnesse of the children of darknesse, against the Diuine wisdom of the Father of Light ; and the discretion of man, against the Prouidence of the Almighty. For the wicked do couer themselves with silence, craft, and dissimulation: Like vnto little children, which think that they are sufficiently hidden, when their eyes are closed ; Beleeuing that no body seeth them, when they see no body. But in the meane time, God perceiueth them both naked, and vncouered ; yea, better then they themselves. For God is not onely all hand, in holding and conducting the whole Vniuerse: but also all eye, in seeing and discerning all things in it. The thickest bodies are to him transparent; and darknesse it selfe, is to him light : and therefore the Prophet *Dauid* doth iustly reprehend that foolish wisdom in the

94. *Psalme*, where he saith : *Vnderstand ye vnwise among the people, and ye fooles, when will ye be wise? He that planted the eare, shall he not heare? or he that formed the eye, shall he not see?*

Now, in this place he calleth them vnwise, not which are fooles, and run vp and downe the streetes: nor those priuate and particular men, which are without Office; nor the heauy-spirited Commons; but such as are crafty, and manage affaires with dexterity, thinking by their sagacity, to couer themselves from the wisedome of God: or to dazle the eyes of his prouidence sacred: Like vnto the most dangerous Agues, which are vnder the appearance of Coldnesse: So the most ridiculous folie, is that which lieth vnder the appearance of wisedome.

It behoueth also the Faithfull to exercise his meditation, and to be a spectator of the actions and thoughts of men, and of all the vnprofitable labours of his life: For it is in humane life, as in a Faire, where there commeth two sorts

of people ; one for to buy and sell, the other onely to see.

Man that feareth God, is like to one of those which come to see : he is not there idle, and to search nothing, but to contemplate the worke of God, and humane actions.

*Omnia sub
sole vanitas.*

But he may say (when he hath seene all the delights that the curious vanity of men can shew forth)

O how many things are there in this world, which I haue nothing to doe withall? What if during this contemplation, some one doth iustle or throng vpon him, or if one cut his purse, that it doe afflict, or depriue him of any thing? All that such a one will doe, is, to goe out of that company, and knowing himselfe to be a stranger in this world, will trauell toward his Country, where that Celestiall Habitation is ; pressing alwaies, (as the Apostle saith) towards the marke, for the price of the high calling of God, in Christ Iesus.

If the world contemne him, hee will contemne that contempt, as knowing himselfe

himselfe better then the world, and to be called to a better hope: hee will esteeme the promised allurements of the world, vaine; the occupations of men, base and importunate: and, according to the example of *Mary*, in the tenth of *Luke*, he will chooseth the good part, which shall not bee taken from him: concluding all his meditations after the same maner as *Salomon* doth in the end of *Ecclesiastes*: *The end of all is the feare of God, and the keeping of his Commandements: for in it is comprized the summe of mans beeing.*

Happy the man that followes this blest example.

Now therefore after all this meditation, let vs rest our selues vpon these two Maxime's and Propositions, which are the true foundation that zeale is grounded vpon.

The first is, for to loue God, it behooueth to contemne the world.

The second is, that for to contemne the world, it is necessary for the Faithful to know his own worth, noblenesse, and excellencie of vocation.

The first Maxime is taken out of S.

Iohn,

Iohn, in his first Epistle: *Loue not the world, neither the things that are in the world:*

If any man loue the world, the loue of the Father is not in him: For all things that are in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world: And the world passeth away, and the lust thereof; but he that fulfillteth the will of God, abideth for ever.

Nothing doth so farre separate vs from the loue of God, as our affection to the world; seeing that the holy Scripture, for to admonish vs, doth call the world, *The Kingdome of the Diuell.*

But as the Moone hath no light but from the Sunne; so, our soules haue not any light, but by the regard of God; and by a consequent, neither more nor lesse: But euen as the Moone doth lose her light, when she is hidden within the shaddow of the earth; so also doe our soules lose their brightnesse, (for they are called in the holy Scriptures, *The children of light*) when they molest and

wrap

wrap themselves within the shadow of earthly things, cares and worldly concupiscences: which wee ought to tread vnder our feete, according to the example of the Church; which, as it is vvritten in the 12. of the *Apocalypse*, hath vnder her feete the Moone; that is, the mutable instabilitie of these inferiour things.

To this purpose Iesus also would that the penny should bee restored to *Cesar*, because that it had his Image on it.

Let vs therefore then giue our selues to God, seeing that we beare his owne Image.

But the inconuenience is, that wee doe often abolish the Image, in rubbing it against the earth, and polluting our soules with worldly thoughts and desires.

That wee may therefore contemne the earth, and all that the world doth promise, it requireth that wee come to the second point, which is, to know perfectly what the worth and excellency of

*The world's
a whore, full
of deceit-
fulness.*

*There is no
true friend-
ship but a-
mong good
men, very
scant in this
Age.*

of the faithfull is. For when as men by an vnfriendly amity, and cruell well-willing, doe sollicite some one to doe ill, which hath the feare of God, and to offend his Conscience, in offending God, it behooueth the faithfull to think in himselfe: What? I that am a Child of God, and am of a celestially noblenesse; that am one of the first-borne, whose names are registred in Heauen! shall I esteeme the promises of the world, which when they are most certain, they are too base for mee to meditate on? To delude the sonne of a Prince with an Apple; To entice with Siluer the Sonne of the King of Heauen: to offend his Father; and after the example of *Esau*, to sell my birth-right for a messe of pottage? Such perswasions shall not by any meanes possesse mee: God will not afflict me vvith so great a blindnesse. We are vnworthy to be followers of *CHRIST*, if wee doe not esteeme our selues to be better then the world.

Was it not for the loue of the faithfull,

by full, that the world was framed? Will
ell- not God ruinate it againe, for to re-
doe- edifie for them a faire house in Heauen,
nd- where shall bee the fulnesse of glory?
ng- For this Heauen or climate, is inferiour
nk- to the worth and dignity of the chil-
of- dren of God.

Ye; You that feare God, and trust in his
se- Sonne, know, that it is you that vnder-
I- prop the world, and that nourish the
d, wicked in it.

cy Therefore the enemies of God are
? bound in obligation to you. For hee
h doth conserue the world out of a re-
e- spect, which he hath towards his cho-
e- sen and elect, whereof some are mixed
f- among the euill, and others are yet vn-
e- borne. It is written in the sixt of the
a *Apocalypse*; That **G O D** doth attend,
s: untill our fellow-servants be accomplished.

- And therefore this is one of the rea-
sons why that Christ doth call the
faithfull, The salt of the earth; which is
as much as a little part amongst men,
which conserueth the rest, and delayeth
their destruction.

*God in his
infinite mer-
cy ruinate
the building
of sinne in
the body, to
re-build the
Soule an e-
uerlasting
Mansion in
Heauen.*

For

For God conserueth the sinfull, be-
cause of the good, to the end that they
should serue as medicines to them; and
that the might and power of our Ad-
uersaries might serue to compell vs to
the feare of God, and to trust in his
promises.

Such being the excellency of Gods
elect about the rest: it behooueth vs to
respect the pleasures, riches, and great-
nesse of the world, as things that are
most ridiculous, and as the painted king-
domes which the Diuell shewed vnto
Christ.

*The Alpes
be inexorable
high, & great
Mountains,
which di-
uide France
from Italy.*

Like those which from the highest
part of the Alpes, doe looke into *Cam-
pania*, where the greatest Cities seeme
like vnto little Cottages; how much
lesse and base will they seeme then, if
they were discerned from Heauen?
From thence therefore it behooueth
that the faithfull contemplate humane
things, and that hee transport instantly
his heart to Heauen, since that there is
his treasure.

And considering from thence the
Palaces

Palaces of Princes, hee will esteeme them as habitations of Ants, and the turbulent murmuring of men, as the buzzing of an angry swarme of Bees, and contemplating from thence, vvhath things are most great and apparant in the earth, he wil say, *The vanity of vanities, all is vanity.*

That holy glory will not hinder Christian humilitie. For wee knowing the worthinesse of our selues, doe finde our dignity in *Iesus Christ.*

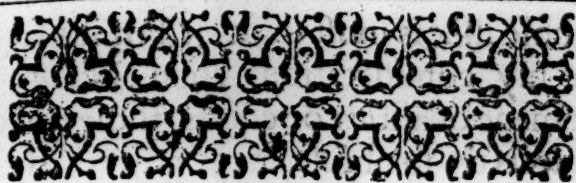
If Repentance doth humble vs, Faith doth exalt vs.

If we are nothing before God, wee are somewhat in God, & in his fatherly affections.

And therefore in this the faithfull are contrary to worldly men: for they doe lift their eyes to heauen by too much pride, but presse downe their heart on the earth with Auarice and Incontinency: whereas the godly on the contrarie, hath his eyes vpon the earth by humilitie, as the Publican which durst not lift his eyes to Heauen, but hath his heart

heart in Heauen by faith and hope.
The contempt of this world proceeds not out of a loue to himselfe, but out of a true affection to God.

THE



THE
MISERY OF
MANS FRAILE AND
N A T V R A L L
INCLINATION.

AND
*Of the Wickednesse and
Perversenesse that now raigneth
in this wretched A G E.*



Onsidering to my selfe the
miseries of Humane condi-
tion, my minde and spirit is
so confounded with diuer-
sitie of thoughts, that I enter (as it
were) into a Labyrinth of confusion,

I

whose

*Man borne
in misery &
most misere-
ble euen fro
his Cradle.*

whose issue is most difficult. For if I settle my considerations vpon Nature, humane qualities or effects, those three objects do so obfuscate my powers, that all the knowledge that I can gather, is impossibilitie neuer to attaine to the perfect knowledge of the numberlesse number of those miseries, mis-haps, and vanities affected, as inseparable to humane kinde; and to that end doe challenge all the most profound and serious sences of the wisest and most learned men, to effect the definition therof. Let them consider from its source & original; yea, euen from the Cradle, where humane nature shall bee found senselesse, depriued from the vsage of all the noblest faculties of the Soule; and so weake, wretched, and capable onely of teares and weepings; expressing thereby in complaining her miseries, which doe increase faster then she growes in yeeres: She hath no sooner giuen ouer the Milke of her Nurse, but she begins to goe, or rather to fall, sith her going is in danger of sore hurts by a continuall

uall experience in falling. Can shee goe? She knowes not whither to goe, but must haue a conduct during the time of her second Infancy: what forme of bringing vp soeuer shee takes vpon her, the first impressions thereof are most costly, in respect of the time, and their labour and trouble which haue the care thereof, which is incredible. For as shee receiues some document of worldly science and discipline, which if it be a true doctrine, will instruct her, that whatsoeuer qualities, sciences, and learning she possesseth, yet she is still ignorant, and knowes (in a manner) nothing, and all that she knowes not, can neuer bee by her learned or conceiued, although she haue so many liues, as this world abounds with creatures.

And which is more, she hath not so soone escaped, and passed ouer the perils of her Youth, but she commeth and entreteth into those infinite dangers of her ripe age: and that which is most deplorable, and lamentable, is, that in that fiery and burning age, shee vterly

*Mans life
assaulted by
perill and
eminent
dangers.*

consumes & wafts her selfe. Or if she escape, & moderates the fury & violence of the heat of that age, it is but for a time: for what way so ever she treads Nature, shee still approaches neere vnto death, being alwayes in the ready way to her graue, where by degree, time hunts her vnder the conduct of old age, not without many crosses, sorrowes, and tribulations; for she must passe through cruell and tedious straights of anguish and miseries, no lesse innumerable, then infinite; which astonisheth and weares out, euen the most constant, who are in a manner notable to indure them with patience.

If we will see the body of this Tree, we must breake the barke of our condition: for it is the true portraiture of our selues, and so wee may cleerely apprehend it with the very same reason; considering what an infinite number of mis-haps, miseries, and mischiefes wee are subiect vnto in this transitorie world, that the infinitie of them is impossible to be related: for if examples be

vaine

vaine to manifest it vnto vs by comparison, our imbecillitie in expressing it alone, may be in some fashion eloquent: for to treat some part thereof, and that wherewith the afflicted are most comforted, is, through the assurance they haue that all men together are subject to the like miseries, and ill fortunes, except none but those who are not yet borne, or those, who in their Cradle ending their liues, finde their Sepulchres: otherwise let the most happy and the most contented man that now liueth on earth gaine-say it, alledging this for his reason, that he knowes not what mis-haps and miseries meane, and that in so sweet ignorance he hath passed not onely the spring of his Youth, but likewise the Summer, and part of the Winter of his age, that it is well hitherto, but it is without consequence, times past can conclude nothing of the future; and though it seemeth to this happy man, that although crosses, troubles, tribulations, and miseries, should as it were assault him in the end of his

race, time should bee wanting to make durable and lasting the grieve of his euils and afflictions: Forasmuch as death doth alwaies and lawfully succeed old age, which should hinder and interrupt the course and proceeding thereof: but to that I will truely answer without many needlesse proofes: for surety that his last day onely is able sufficiently to make him feeble and haue tryall of the most cruell and sensiblest grieve & torments, wherewith any inortall body can be vexed: therefore the most fortunate man that is, cannot account himselfe happy, but at the end of his race: sith oftentimes before an haven Town many suffer shipwracke, that haue escaped miraculously many eminent dangers, in the midst of Stormes and Tempests.

*No man free
from sorrows
& miseries.*

But to proceed further, I say, that although there were such a man found in this world, of so happy condition, as to haue alwayes sailed in the ship of his life, in this rough and inconstant Sea of the earth, with the agreeable winds

of

of his desire, and without the least dangers, but rather continually to haue enjoyed a sweet and immutable calme; yet notwithstanding, this kinde of life full of Roses, will proue full of Thornes at his death, in considering, that losse and depriuation of all those pleasures, doe produce and bring forth cruell sorrows and griefes to the possessor thereof, whose minde will bee so extremely vext and tormented, that his paines and sufferings can be rather endured, then expressed: which may easily bee proued by the continuall experience that wee haue in worldly things; by this Maxime, the greater the contentments are, the more extreme is the displeasure and anguish in the deprauation of them, euen as gaine and profit produce feelings of ioy; so losse and dammage by different effects, breede sencible torments and griefes: which moues me to conclude, according to my first Propositions, that there is no life, although neuer so happy, that can bee free and exempted from sorrowes and miseries:

*There is a
time pre-ordained for
euery thing.*

and to adde my opinion to it, I hold, that the most vnfortunate, are the happiest, considering the conclusion and end of all things; how the calme followes still the tempest; the day succeeds the night; faire weather, raine; and ioy is still attended with annoy and sorowes, according to the maxime of Heauen & Earth: all the difference there is, is, that this worlds happinesse and ioyes are temporall, and limited; and in the other World, eternall and infinite.

But to returne to our condition: to make it appeare vnto you all together wretched & miserable; we must consider how time playes with it; somtimes raising vs as it were to prosperity, & in a moment casting vs headlong into aduersitie; it serueth for a Marke to aime and leuell at, and an habitation and lodging of all euils: For hope deceiues our condition; vanity flouts it; ambition mockes it; vices are her beloued children, and vertues her greatest enemies: pleasure cheates her; the flesh tempts her; riches commands her, as her Soueraigne,

uetaigne; and finally, the Diuell main-
taines a continuall warre with her vntill
her end.

Let vs iudge then if pride and arro-
gancy become vs well, considering all
these our infirmities and defaults. Wee
must not therefore wonder, if Humility
bee the Queene of all other vertues,
sith Arrogancy hath beene, and is still
Princesse of Vices. I hold opinion with
that worthy Philosopher, which in one
lesson only taught all sorts of Sciences,
comprehended & abridged in that ad-
mirable precept and instruction of *Cog-
nosce Teipsum*; and truely who in that
knowledge is not ignorant, and that in-
knowing himselfe, will auow that hee
doth not perfectly know himselfe. The
way that we leade to arrive at this blest
journeys end vnto which wee aspire, is
most long and tedious. So that it vv ere
much better for vs to arme our selues
with a generous resolution, to forsake
the world, before it doth leaue and a-
bandon vs; for the soonest we can, will
bee late enough, to execute so glorious
an

*Humilitie,
the Queene
of Vertues.*

*Pride, the
Princesse of
Vice.*

an enterprize: For when I thinke and behold the miserable state of this transitorie world, and how it is infected with all sorts of execrable finnes, a trembling horror vnties my bodies ligatures, my very knees beat together, and I could vnfaignedly wish my sinnowy structure, to be transformed, into a lumpe of snow, that the ardour of my soules vexation, might dissolue it into penitentiall teares: for men do act sinne with an auaritious appetite, and all varieties of abominations are lifted to their Arcticke point. Dost not Satan coyne them so fast, as men would willingly put them in praize? Did pride euer so strut it vpon the Tiptoes, as now it doth?

Can the Diuell, out of his shape of fashions, lay open more Antike-like formes then are forged on the Anuill of mans inuention? In Court, the Nobilitie are hardly distinguished from their followers. In Citie, the Merchant is not knowne from his Factor. In Countrey, the Gentry cannot be descryed or described

described from the Rusticke; and in generall, the body publike is so ouerspred with the Leprosie of that garish Strumpet, Pride, as there is scarce any difference betweene Countesse and Curtezan; Lady, and Chamber-Maid; Mistresse, and greasie Kitchen Wench; Gentleman, and Mechanick. As for Knight and Taylor, there goes but a paire of Sheares betwixt them. How many mispend and profusely lauish their fore-noones houres, in the curious pranking of their sinne-polluted bodies! but how few reserue one poore brace of minutes, wherein to provide spirituall indewments to houze their naked sinfull soules! Neuer was the Apophthegme of old *Byas*, the Philosopher more verified, then in these our franticke times.

Most men carry their wealth about with them, not as *Bias* did, in learning and vertue; but vpon their back in gorgeous apparell. Women doe so commonly sophisticate their beauties, that one (though *Linceus*-sighted) can hardly
iudge

iudge, whether they possesse their own faces, or no? and, which is more than most lamentable, euery snowy-headed Matron, euery toothlesse Mumpsimus that one may see the sun go to bed the row the furrowes of her forehead, must haue her box of odoriferous *Pomatum* and glittering *Stibiam*, wherewithall to parget white-lime, and complectionate her rumpled cheekes, till she lookes as smugge as an handsome painted Close stoole, or rotten poste. But as for them that lay vp their bodies in the pleasant mists of aromaticke perfumes, let them withall swallow this Pill: Within a sweet and quiet lurking body, often is imprisoned a loathsome stinking soule.

Murther is accounted but manly reuenge, and the desperate Stabber cares no more to kill a man, then to cracke a Flea. Usurie and Extortion are held laudable vocations; Couetousnesse is stiled thrift; Luxury and whoredome are reputed but youthfull trickes: And as for Drunkennesse, why that's a tolerable recreation: Doe not men pursue

it

with such inordinate affection, that they oft neglect their functions, bid adieu to that domesticke care they ought to entertaine; dislodge that humane providence which should be shut up in the Cabinet of their reasonable part, and solely prostitute themselves to quotidian carousing, till their breaths smell no sweeter then a Brewers apron, whilest their families are wrung and grip't in the clutches of pouerty, lockt up, and imprisoned from those necessarie supplements, which should keepe both breath and body together at vnion? This is a worthy Fathers opinion: That a man possessed with a Diuell, may be thought to be in a more hopeful state then a Drunkard: for albeit that he be possessed, yet is it compulsiuely, and against his will; but the Drunkard wholly adopts and dedicates himselfe, with all the powerfull faculties of his soule, voluntarily to the seruice of Satan. *S. Augustine* likewise describes three fearefull properties in a Drunkard: It confounds nature, saith he, lo-
feth

seth grace, and consequently, incur Gods wrathfull indignation to be poured out vpon the imbracer thereof.

Swearing, and blaspheming Gods great and glorious Name, is reckoned for a morall vertue, the grace of birth and honour, the cognizance of an high bred spirit.

What Christian can refraine, (that hath any sparke of Diuine intellect in him) to vnsluce the flood-gate of his eyes, and let his melting heart gush through with teares; when in the street he shall heare little Children, scarce able to goe, or speake, to be vnderstood volley foorth most fearefull oathes, and with such procliuitie, as if they had been tutored in their mothers wombes whilest their parents standing by, offered not to check them, with so much as a fowre reproofe; but seeming rather to solace themselues in their Childrens sinnes, and delight in their owne damnations: like those who dye in a *Sardinian* laughter. If the penall Law of *Lodovicus* were put in practice; who hear

ring

ring one sweare, seared vp his lips with
 an hot iron) scarce ten, in as many Pa-
 rishes, but would be glad to be in league
 with the Apothicaries lippe-salue. How
 many miraculous Iudgements hath God
 shot out against the blasphemers of his
 sacred Name; whose instances would
 be too prolixious? What sinne can be
 more damnable, & yet more practised?
 None can sooner plunge the soule into
 the implacable gulfe of perdition, and
 yet no sinne, by intentiue endeouour,
 more easie to be cropt off, and weeded
 vp: for that it is no incidentall issue of
 naturall corruption, but an accidentall
 monster, inegndred of corrupted cus-
 tome. A learned Father confesseth, That
 at euery other word he once vsed to
 sweare, but at length, endeavouring to
 locke vp the doore of his lips, to set
 watch before his tongue; imploying
 diuine assistance therein, and entreating
 moreouer his friends to smite him with
 the rod of reprehension; in forty daies
 he vtterly lost the abusive vse thereof:
 So that now, saith he, nothing is more
 easie

ease to me, then not to sweare at all.

It is recorded, that *Lewis* the 7. King of *France*, diuulged an Edict, that who-soeuer was knowne to warr against heauen with oathes, should be branded in the forehead, as a capitall offender: Should not then euery Christian labour to set a watch before his mouth, & keep the doore of his lips, that no rebellious words salley forth against his Creator? If not for feare of temporall Iustice, yet, lest the God of Iustice should brand his soule with the dreadfull stigme of eternall damnation, which no salue can heale, *Haliacmons* Floud wash out, nor length of time weare off. O lamentable! when the Turkes and Ethnicks out-strip vs in their cloudy and ignorant zeale: they will dispute in the heart of their highest Streets, about their *Alcoran*, and *Mahometish* religion, with holy intended deuotion. But what voice is heard in our Streets? Nought, but the squeaking out of those obseane and light ligges, stuf with loathsome and vnheard-of ribauldry, suck't from the poisonous

sonous dugges of sinne-swelled Theaters; controuersall conferences about richest beere, neatest wine, or strongest Tobacho, wherein to drowne their soules, and draw meager diseases vpon their distempered bodies.

And tell them moreouer, that by their nocturnall superfluities, and insatiable quassings, they set but feathers in Times wings, and (as a worthy home-bred Author saith) spurre bnt the gallopping horse; hasten on their speedy deaths, and digge their owne vntimely graues.

More haue recourse to playing houses, then to praying Houses; where they set open their eares and eyes, to sucke vp variety of abominations, bewitching their minds with extrauagant thoughts, and benumbing their soules with insensibility, whereby sinne is become so customary to them, as, that to sinne, with them is deem'd no sinne at all: consonant to that Theologicall Maxime; The custome of sinning, taketh away the very sense and feeling of sinne. And semblable to *Pythagoras* his

concept of the Sphericall harmony: Because (saith he) we euer heare it, wee neuer heare it.

Many set faire out-side colours vpon their professiō of religious honesty, but beeing strictly lookt into by the penetrating eye of practise and performance, proue seldome di'de in graine. Some glitter like gold in their conuersation, but put once to the Touch, are found but counterfeit Alcummy. Others will needs seeme a substantiall body in integrity of life; but shaken and sifted with the hand of tryall, become but an Anatomy of bones.

To giue almes, is thought but a phantasticall ceremony, and to refresh the comfortlesse *Lazarus*, is deem'd but the maintenance of idle and exorbitant vagabounds. O where is Charity fled? Is she not whipt & foysted out of great mens Kitchens, glad to keepe Sanctuary in straw-cloath'd Cottages? Are not larger beneuolences often distributed at the doore of one russet-clad Farmer, then at ten mighty mens Gates? The
Mag-

Magnificoes of this world reare vp sumptuous buildings, onely for shew and ostentation; whiffing more smoke out of their noses then their chimneys; and it begets more wonder to see them shake downe their bounty into the poore mans lap, then to see a Court-Lady vnainted, or to finde an open-fisted Lawyer, that without a Bribe will faithfully prosecute his Clients cause. Notwithstanding al this, so parcimoni-ous are they in their domesticke pro-uisiion, that not a Rat of any good edu-cation, but scornes to keepe house with them.

In those golden times of yore, Cha-ritie was the rich mans Idoll: for they did emulate each other in supplying the Widdowes want; in comforting the Orphanes misery; and in refreshing the Trauellers wearinesse.

And it was their earthly *Summum bo-num*, to be open-hearted and handed to each hungry stranger: This inscripti-on commonly engraue vpon the front of their gates:

O gate, stand ope to all, be shut to none.

But in these our moderne dayes, they can cunningly transpose the point, and and thus peruert the sense,

Stand open (gate) to none, be shut to all.

Doe not these heauen-tempting *Nimrods* depopulate and leuell vwith the ground whole townes, crowd and iustle many honest and ancient Farmers out of their Demefne, deuastate their Possessions, and expose them with their Wiues, Children and Families, to be Camerades with palefac'd beggery, onely to lay the *Basis* of their *Babel*-outbrauing Palaces, abillimented with Punkish out-sides, to cheate the speedy approaching Traueller of his hungry hopes, as *Zeuxis* did the silly Birds with his liuely-limbed Grapes: as if they be in-lined with quaint garnishing, and costly furniture, & beautified with curious pencild pieces, wheron thy eye may glut it selfe by gazing, yet perhaps maist thou be chap-faln for want of victuals:

These glittering obiects are the *Me-*
*d-**cas*

dus that inchant the violent instigations, that spurre on young luxurious heires to hurle out their Angle to catch their fathers liues, and languishingly to long, till they see their mossie-bearded Sires topple vp their heeles into their graues.

And when their Fathers surrender vp their breathes to him from whom it was first diffused: then doe they mourne (forsooth) though ceremonially, not for that they are dead, but because they died no sooner.

The premisses pre-considered; what can be expected then, but an imminent desolation, or concludiue dissolution of this foolish doting world, since vniuersally it is but an indigested *Chaos* of outragious enormities? Religion is made the Canopy to shrowd the putrifaction of Hypocrisie, and it's growne the highest Maxime in mundane policies, to seeme (not be) religious: equall-handed Iustice is rush'd aside, by stubborne authoritie, and all Morall vertues imbraced in their contraries.

How long then (most milde & more mercifull God) wilt thou forget to be iust! Oh how long wilt thou shut vp the vessels of thy wrath, and protract reuenge? Art thou not the powerful God of Iustice? how canst thou then be any thing but thy selfe? What infinities of sinnes are shot vp to Heauen against thee? Yet still and still thou wocest vs with the heauenly breath of thy holy Gospell, vncovering those inexpressible wounds thou receiuedst for our Redemption from sinne, and Satan, that we might with pittifull commiseration behold them, and vncessantly crying out vnto vs: How oft (O my deare children, whom I haue bought with the price of my most precious bloud) would I haue gathered you together, euen as the Hen doth her Chickens, and yet, nor yet, you will not be collected!

How oft hath hee thundered and knockt at the doores of our hearts, with the power of his Spirit, to wake from the profound Ecstasie of soule-killing sinnes!

sinnes ! yet still lye we snorting on the bed of securitie, and cannot be rowzed.

How often, O how often hath hee out-stretched his all-sauing hand, to heaue and helpe vs out of the slimie mudde of our impieties ! yet still lye we groueling and ouer-whelmed in the insensible Lethargy of abominable transgressions.

How many warning-pieces hath he discharged vpon vs ! How oft hath hee displayed his milke-white Ensignes of peace vnto vs ! What deuouring plagues, what fires, what inundations, what vnseasonable Seasons, what prodigious Births, what vnnaturall Meteors, what malevolent Coniunctions, what ominous apparitions, what bloody assassinations of mighty Kings : what Rapes, what Murthers, what fraudulencies betwixt brother and brother ? what horrible conspiracies by sonnes against fathers ? All these sent as Heralds against vs, yet will wee not come and bee reconciled.

These prodigious precursions, or

precurſiue prodigies, ſhould deterre each humane creature from ſpurping againſt his Creator. Theſe pre-monitions ſhould inſtruct vs, that Gods dreadfull vengeance waits at our dores & like a ſtaru'd Tiger gapes for our deſtruction: And notwithstanding he doe for a while fore-flowe to let fall his flaming rod of ſerie indignation vpon vs, yet is the Axe already laid to the roote of the tree, and God muſt and will assuredly come to iudgement; ſeeing that now not any of thoſe ancient predictions myſtically pointed out vnto vs, in the ſouleſauing Writ by the holy Prophets, remaine vnfinished, but onely the ſinall deſtruction of that Romiſh ſeu-en-headed Monſter, together with the recollection of the vagabond Iewes, into the ſheepe-fold of Ieſus Chriſt.

Doth not an vncouth terrour ſeize vpon a man, whē in the depth or noone of night this ſudden and vnthought of out-cry of fire, fire, ſhall fill his affrighted eares, and chaſe him out of his ſoft and quiet ſlumbers; whereat ſkipping
from

from his easefull bed, and distractedly gazing through the Casement, shall behold his owne house o're-spread with a bright-burning flame, and himselfe together with his Wife and Children, seruants goods and all, most lyable to the deuouring rapacitie of imminent danger? O consider then, wicked man, how thy soule will be beleaguered with anguish and horror, when in that last and terrible Day thou shalt behold with thy mortall eyes, the Cataracts of heauen, vnsluced, and hushing showres of sulphurious fires disperse themselues through all the corners of the earth and aire: the whole Vniuerse o're-canoped with a remorselesse flame; when thou shalt see the great and glorious Iudge appeare triumphantly in the skies, whilst mighty-winged clouds of deuouring flames fly before him, as Vsers to his powerfull and terrible Maiestie, attended with countlesse multitudes of beautious Angels, golden winged Cherubins, and Seraphims, sounding their Trumpets, whose clamorous
tongues

tongues shall affright the empty ayre,
and cal & awake the drowzy dead from
their darke and duskie cabins, when
thou shalt see the dissipated bones of all
mortals since the Creation (concatenate
and knit in their proper and peculiar
form) amazedly start vp, & in numberles
troupes flocke together, all turning vp
their wondring eyes, to gaze vpon their
high and mighty Creator. Then, O
then will thy conscience recommemo-
rate afresh thy past committed finnes,
and with the corroding sting of guilt,
will stab thorow thy perplexed soule.
Then, O then, will it be too late to wish
the Mountaines to fall vpon thee; for
they themselues for feare would shrinke
into their Center. Alas, it cannot then
bee auailable to woo the waters to
swallow thee, for they would bee glad
to disclaime their liquid substance, and
be reduced to a nullity. What will it
boote thee then to intreat the earth to
entombe thee in her dankish wombe,
when shee her selfe will struggle to re-
moue from her locall residence, and to
fly

fly frō the presence of the great Iudge :
The aire cānot muffle thee in her foggy
vaſtitie: for that wil be cleerely refin'd:
in her will be celeſtiall flames, before
contaminated with humane pollution.
In fine, how will thy ſoule tremblingly
howle out, and breake forth into bitter
exclamations, when thou ſhalt heare
that definitiue, or rather infinitiue ſen-
tence denounced againſt thee, I know
thee not, Depart and goe into euerlaſt-
ing torment, whileſt Legions of diuels,
with horrid vociferations muſter about
thee, like croking Rauens about ſome
dead carkaffe waiting to carry thee?

O thou Vſurer, and thou that grindeſt
the faces of the poore, thy gold cannot
ranſome thee. Then, thou mighty man
that rackeſt the Widdow, and circum-
uenteſt the Orphane of his ſucceſſiue
right, thy honour cannot priuiledge
thee: then, thou murderer, adulterer,
and blaſphemer, thy colourable excuses
will not purge thee.

Then, O thou vncharitable Churle,
who neuer kneweſt, that a rich man
treas-

treasures vp no more of his riches, then that he contributes in Almes.

Thou that neuer imbracedst the counsell of that reuerend Father, who cryes, Feede him that dies for hunger. Whosoeuer thou art that canst preserue, and wilt not, thou standest guilty of famishing: then I say, in that day shalt thou pine in perdition.

Then, O thou luxurious Epicure, that through the five senses, which are the Cinque-Ports, or rather sinner-ports of thy soule, gulpest downe delightfull sinne like water, they will bee to thee like the Angels bookes, sweet in thy mouth, but bitter in thy bowels.

Then O thou gorbellied Mammonist, that pilest vp & congelest huge masses of refulgent earth, purchased by all unconscionable courses, yet carriest nothing with thee but a Coffin and a winding sheete! Thy faire pretences will be like Characters drawne vpon the Sands, or Arrowes shot vp to Heauen-ward, they cannot release thee from Satans in-
expiable seruitude,

Then

Then O thou Canker-worme of
Common-wealthes ; thou Monster of
Man ; thou that puttest out the eye of
Iustice with Bribes , or so closely shutst
it, that the clamorous cry of the poore
mans case cannot open it. Thou that
makest the Law a nose of Waxe , to
turne and fashion it to thine owne pri-
uate end, to the vtter disgrace of con-
scionable Iustice, and to the lamentable
subuersion of many an honest and vp-
right cause : thy quirkes , dilatory de-
mures, conueyances and conniuences
cannot acquit thee, but thou shalt be re-
moued with a Writ, into the lowest and
darkest dungeon of damnation. No,
no, the Lord of heauen and earth (who
is good in infinitenesse , and infinite in
goodnesse,) will winnow, garble and
fanne his corne, the choyce wheate he
will treasure vp in the garners of eter-
nall felicitie ; but the Chaffe and Dar-
nell must bee burnt with vnquenchable
fire. There must you languish in tor-
ments vnrelaxable ; there must you fry
and freeze in one selfe-furnace ; there
must

must you liue in implacable and tenebrous fire, which, as *Austin* defines, shall giue no light to comfort you.

Then will you wish (though then too late) that you had beene created loathsome Toades, or abhorred Serpents, that your miseries might haue clozed vp with your liues: but you must bee dying perpetually, yet neuer dye, and which enuirones mee with a trembling terrour) when you haue languish't in vnexpressible agonies, tortures, gnashings, and horrid howlings ten thousand millions of yeeres; yet shall you bee as farre from the end of your torments, as you were at the beginning.

A confused modell, and misty figure of hell haue wee conglomerate in our fancy, drowzily dreaming, that it is a place vnder earth vncessantly (*Ætna*-like) vomiting sulphurous flames: but we neuer pursue the meditation thereof so close, as to consider what a thing it is to liue there eternally. For this adiunct, *Eternall*, intimates such infiniteness, as neither thought can attract, or
sup-

supposition apprehend. And further, to amplifie it with the words of a worthy Writer, though all the men that euer haue or shall be created, were, *Briareus*-like, hundred-handed, and should all at once take pens in their hundred hands, and should doe nothing else in ten hundred thousand millions of yeeres, but summe vp in figures as many hundred thousand millions as they could, yet neuer could they reduce to a Totall, or confine within number this Trisillable word, *Eternall*.

Can any Christian then (vpon due cōsideration hereof) forbear to prostrate himselfe with flexible humility before the glorious Throne of Grace, & there, with floods of vnfaigned teares, repentantly abiure and disclaime the allurements of carnall corruption, the painted pleasures of the world, and the bitter sweetnesse of sinne, which is the death's wound of his soule? for a Weapon wounds the body, and sinne the soule: For what profits it a man to winne the whole world, and lose his owne soule?

The

The foundest Method therefore, to prevent our exclusion from the Throane of Gods mercy, is, to imagine, we still see him present in his Iustice, whatsoeuer, or whensoeuer we attempt any blacke designe : Let vs but adumbragiously fancy (as one hath it) the Firmament to bee his Face ; the all-seeing Sunne, his right Eye ; the Moone, his left ; the Winds, the breath of his Nostrils ; the Lightning and Tempests, the troubled action of his Ire ; the Frost and Snow, his Frownes ; that the Heauen is his Throne ; the Earth his Footstool: that he is all in all things ; that his omnipotence fills all the vacuities of Heauen, Earth, and Sea ; that by his power, hee can vngirdle and let loose the Seas impetuous waues, to o'whelme & bury this lower vniuerse in their vast wombs, in a moment that hee can let drop the blue Canopy (which hath nothing aboue it, whereto it is perpendicularly knit) or hurle thunder-bolts thorow the tumorous cloudes, to pass vs precipitate through the center, in-
to

to the lowest dungeon of Hell.

These allusive cogitations of Gods omnipotent Maiestie, will curbe in and snaffle vs from rushing into damnable actions, if we vnremoueably seat them in our memories.

Make then a couenant with thine eyes and heart, O man, lest they dote on earthly grasse, surfeit on the sugared Pils of poysonous vanities, and so insensibly hurle downe thy better part into the gulph of irreuocable damnation, if not for thy selfe sake, yet iniure not thy Creatour, who hath drawne thee by his owne patterne, moulded thee in his owne forme; and, to make thee eternally happy, hath infused his owne essence into thee; for thy soule, by the Philosophers confession, is infusion celestially, no naturall traduction, and in that respect another calls it an arrachment, or cantell, pulld from the celestially substance which cannot terminate it selfe within a lumpe of flesh: Euen as the beames of the Sunne, though they touch the earth, and giue

L
life

life to these inferiour creatures, yet still reside in the body of the Sunne whence they are darted: So thy soule, though it bee seated either within the filme of the braine, or confined in the center of the heart, and conuerseth with the senses, yet it will still haue being whence it hath its beginning.

Remember then thy Creatour in the dayes of thy youth, call vpon him while it is called to day; for as the Poet no lesse sweetely then discreetly sung, Who knowes ore night that hee next morne shall breathe? Then take *Dauids* Early in the morning, not the Devils Stay till to morrow: for thou knowest, God will bring thee to Iudgement, yet thou knowest not when, nor in what yeere, nor in what moneth of the yeere, nor in what weeke of the moneth, nor in what day of the weeke, nor in what houre of the day, nor in what minute of that houre, nor in what moment of that minute; for hee will come like a thiefe in the night suddenly, before with a winke thou canst locke vp
thine

thine eye, or in thy braine create the nimblest thought. Canst thou then hope to stand iustified in thy Makers presence, when thou hast cramd the deuill with thy sappe of strength, and full gorg'd him with the purest Acorne Mast of thy sinowy virility, if at last thou come limping on Times tottering crutches, to present vnto him the offall huskes, and morosity of thy doting decrepit age.

What thanke is it to pardon our enemies, when wee cannot hurt them? to giue away our goods, when wee can enioy them no longer? to abandon our pleasures, when wee cannot vse them? to forsake sinne, when it biddes farewell to vs? and at last onely to surcease to offend, when ability of offending is taken from vs? No, no, hee will then paralell thee with the sluggard, that neuer would acquire foode till hee was first staru'd, and ranke thee with the sottish ideot, that could not know a fish, till hee was already stung with a Scorpion: thy palsie-

shaken prayers will bee like *Cains* oblation, vnacceptable to the Lord, and noisome to his nostrils. Thinkest thou to expiate Gods Iustice, when thou hast prodigally swealed out the blazing lampe of thy brightest day in the Devils chappell, if at last thou come cree-
piug (when thy breath lies twinkling in the socket of thy nostrils) to set it vp in Gods Sanctuary, hoping then and there to haue it replenish't with his all-sauing grace and mercie? O mocke not thy soule with these deluding phantasma's: for as *Alexander* seeing one of his souldiers whetting his dart when others of his fellowes went forth to fight, casheer'd him, saying, Hee's vnfit to beare armes, that hath them to make ready when hee should skirmish: So will God send thee packing (as hee did the foolish Virgins) with this re-
torfion, Thou comest disfurnish't, with no oyle in thy lampe, and thou deseruest no mercie, that neuer desiredst it till now in miserie. Gather thy selfe be-
times then within the weapons of Faith,

Faith, Hope, Charity, Repentance, and Perseuerance, and let Prayer stand perpetuall Sentinell: for if the Diuell once get footing within thee, he will hardly bee eiected, so wily is he in peruerting thee, that thou canst not bee too wary in preuenting him; For as *Iphicrates* answered his Generall, (who asked him why hee surrounded his souldiers with a Wall, when there was no feare of foe-mens approach?) A man cannot be too prouident in preuenting obuius and occurrent dangers. So canst thou not bee too cautelous in repelling the perillous stratagems of the Diuels assaults: therefore may I cloze vp the precedencie with that worthy *Epigrammatist*, No man needes feare, that feares before hee needes. O cleanse and purifie thy heart then by earnest prayer and powerfull eiaculations, which is made the loathsome cage of sinne, the silent receptacle of diabolicall cogitations, and the dismall dungeon of malignant motions, that the Spirit of grace may

there finde harbour, and take delight
to bee thy inmate.

Remember, O thou mighty man,
that swelling titles of Honour are but
the leaues of vanity.

Remember, O thou rich man, that
terrene and transitorie pleasures are like
the Bee, though they yeeld honey, yet
carry they a sting, and are but as the Lil-
lies of the earth, more delectable in
show, then durable in continuance.

Remember, O thou extortioner, thou
cruell man, thou Murtherer, thou A-
dulterer, thou deceitfull man; thou vn-
conscionably deteineest the hirelings
wages; and thou that addest inexora-
ble villanies secretly in the darke, im-
prisoned from the worlds dull eye, that
if the Eagle can discern, as one hath it,
the Hare vnder the Bush, and the Fish
vnder the Waues, much more can God,
who is the Creator of creatures, pene-
trate the closet of thy heart, with his
all-seeing eye, and discern thy clande-
stine sinful practices before, and in their
very conception, and for them hee
will

will bring thee to iudgement.

Remember, O thou that swayest the Sword of Iustice, to strike or saue, as thou art suggested by thine owne ends, profits, or affections, that though thy couert proiects be not envulgard to the worlds generall eye; yet a day of Reuelation will come, when all thy partiall and priuate practices shall bee stript, euiscerate, and laid as apparantly open, as the sheepe vpon the Gambrell.

But now with reuerence and Doue-like humilitie to you (which are *Iehouahs* Embassadors) the light of the world, and salt of the earth, doe I adresse my speech, mustered vp in the meanest and mildest ranke of words. O, I could wish that all of you stood without the list of that reprehension of Vices, which once an ancient and honest Historian twitted the Monkes of *Canterbury* with. Some rise early in the morning, to see their hounds pursue the prey, but not to pray: some delight to catch Fowles, but not Soules; some take pleasure to cast a Dye well, but not

cast to die well. Doth the wilde Assē
 bray, saith *Iob*, when he hath grasse; or
 loweth the Oxe when he hath fodder?
 But I dare not say, No more doe some
 of you preach, when you haue once got
 a Benefice. If there bee any that enter-
 taine Religion with their Lord, preach
 the praise of their Patrons; preaching
 in the Pulpit, chatter in their Cham-
 bers, suiting their Linsie Wolsey pro-
 fessions, with their seuerall ends: O let
 those remember how God met with a
 mischiefe that notorious *Nestorius*, who
 for his temporizing inconstancie, set
 wormes a worke to eate out his tongue.
 O let them looke into the Story of one
Hecebolus, a Sophister, who accommo-
 dating his profession to the fashions of
 the Emperours, fained himselfe in the
 dayes of *Constantius*, to be a most fer-
 uent Christian.

But when *Iulian* the Apostata was
 Ruler, presently he turned Paynim, and
 in his Orations proclaimed *Iulian* a
 god. And when *Iulian* was dead in
Iouinians time, hee would haue turned
 backe

backe to Christianitie. Wherevpon for his mutabilitie and lightnesse in his Religion, his horrid conscience draue him to the Church gates, and there hurling himselfe flat, cryed and bellowed with a lowd voice, Trample me vnder your feete vnfauoury salt that I am ; entirely wishing out of his soules agony, that he had neuer seene the light ; or at his conception, his tongue had been riuetted to the roofoe of his mouth.

Lastly and indefinitely to all ; Remember so to liue, as you still may bee prepared for the stroke of Death : then will you desire to be dissolued, and to sleep in peace reclusiue to the turbulent sea of earthy carefull miseries, discerning cleerely by the spirituall eye of vnderstanding, that mans life is a wayfare, because it is short and a warfare, for that it is sharpe, and that worldly delights are deceitfull, and of no durability ; like the water-Serpent, no sooner bred, but dead. Collecting likewise out of humane experience, that the best life is but a weary and tedious pilgrimage,

mage, & feeles no touch of true solace, till at the euening of his dayes he lodge at the Inne of death : for death is the path of life, a Gaole-delivery of the soule, a perfect health, the hauen of heauen, the finall victory of terrestriall troubles, an eternall sleepe, a dissolution of the body, a terrour to the rich, a desire of the poore, a pilgrimage vncertaine, a thiefe of men, a shadow of life, a rest from trauell, an Epilogue to vaine delight, a consumption of idle desires, a scourge for euill, a guerdon for good : it dis-burdens vs of all care, vnmanacles and frees vs from vexation, solicitude and sorrow.

Of all those numberlesse numbers that are dead, neuer any one returned to complaine of death, but of those few that liue, most complaine of life. On earth euery man grumbles at his best estate.

The very elements, whereby our subsistence or being, as the secundarie cause, is preserved, conspire against vs : the fire burnes vs ; the water drownes

vs:

vs : the earth annoyes vs ; and the aire infects vs ; our dayes are laborious, our nights comfortlesse ; the heat scorcheth vs ; the cold benummes vs ; health swels vs with pride ; sicknesse empaleth our beauties ; friends turne Swallowes ; they will sing with vs in the Summer of prosperitie, but in the winter of tryall, they will take wings and be gone. Enemies brand our reputations with deprauiing imputations ; and the enuious man hurleth abroad his gins to ensnare our liues : who would then desire to liue, where there is nothing that begets content : for this world is a Theater of vanities, a Chaos of confusions, an Embassador of mischiefe, a Tyrant to vertue, a breake of Peace, a Fauorite of Warre, a friend of Vices, a coyner of Lies, an Anuile of Nouelties, a table of Epicurisme, a furnace of Lust, a pit-fall to the rich, a burthen to the poore, a Cell of Pilgrims, a den of Theeues, a calumniator of the good, a renower of the wicked, a cunning Impostor, and a deceiuer of all.

How

How is the progresse of poore proud mans life violently agitated (like the river *Euripus*) with contrarious motions? The pleasure of the wyly world thus inueigles him; Come vnto mee, and I will drowne thee in delight. The corruption of the luxurious flesh thus ingles him; Come vnto me, and I will infect thee; the Diuell he whispers this in his eare; Come vnto mee, and I will cheate and deceiue thee: But our sweet and sacred Sauiour Iesus Christ, with perswasive inducements thus intreates him; Come vnto me (I pray thee) that art heauy laden, and I will receiue and exonerate thee, and with the mighty arme of my mercy and compassion lift off that vnsupportable load, which crusheth downe to Hell thy groaning soule.

Study then to liue as dead to the world, that thou maist liue with God: for the iust man is said, neuer to liue till after death. Endeuer thy selfe to march faire through this worlds Labyrinth, not to squander and looke asquint vpon the

the *Circean* allurements thereof. But without turning either to the right or left hand, runne straight on in that *Eclipticke* line, which will conduct thee to that celestiall Ierusalem, where (with that immaculate Lambe Iesus Christ) thou shalt enioy pleasure without pain; wealth, without want; rest, without labour; ioy without griefe; and immense felicitie without end.

Moreouer the contempt of the world, born of the loue of God, shall at length grow to hatred of the world, when that besides the vanity and misery of it, he shall contemplate the mischief and enmitie against the Almighty vvhich there raigneth; when besides that vanity which some doe lay open to the view of all, hee will represent to himselfe the iniquities which are closely kept, and the Treasons, Adulteries, Murthers, which are priuately and lurkingly committed, when he shall consider the vials of Gods wrath and displeasure powred generally vpon all man-kinde: for in the consideration of
this

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this world, it behooueth vs to leaue out no part of it, but to obserue all manner of nations and people: amongst which there are many Pagans, which not onely by a consequent, but also by expresse profession, adore the deuill. The East *Indies* dedicate their temples to him, and reuerence him with all respect. The West *Indies* are afflicted and tormented ordinarily with euill spirits. In most part of the North, lurking deceits, and assuming strange shapes, are very common among the Inhabitants. Sorcery is there an ordinary profession, and the Diuell reigneth without contradiction. In that Countrey which did once flourish, where the Apostles had planted so happily the holy Ghost, the Churches are now changed into Mosques, and Temples of Idolatry. In the West, the head of the visible Church is become an earthly Monarch, and banks are erected in those places, where, in times past was the House of God. Amongst those erroneous and enuious people are scattered the Jewes, which blas-

blasphemed against Iesus Christ, and hauing persecuted him in his life, doe iniuriously wrong him after his death. The Countrey from whence came Decrees and Orders for Religion, hath in it publike Brothel-houses, and Sodomy is there an vsuall custome. Here it is also, where doubts in Religion that concerne a mans faith, are decided in the midst of corruption. There onely remaineth in the world a handfull of people which serue Iesus Christ in truth and verity; and they can scarce receiue breath in this ayre which is so contrary to them; beeing here as fishes without water; as the remainders of great Massacres; as pieces of boords scattered after the breaking of a great vessell; and yet neuerthelesse, among these few that are substracted out of the rest of the world, corruption doth increase as a Canker or Vlcer, Quarrels, Vanity, Superfluity in Apparell, Auarice, Ambition, Sumptuousnesse, which spendeth foolishly, doth infect the one part of this small troupe; for GOD

is

is ill serued in priuate families, their almes are cold, they pray seldome, and reade neuer: In brieft, a contagion of vices by conuersing with our aduersaries, doth infect vs, which is the first steppe to superstition; for error creeps in to vs by vice, and spirituall fornication by corporall. If therefore where God is most purely knowne, hee bee there ill serued, how much more amongst the rest of the world? If vices doe harbour in the Sanctuary, how much more in the body of the church and habitation of the wicked? Therefore Christ doth rightly call Satan, The prince of the world; and *Peter* doth iustly write in the second of the *Acts*, Saue your selues from that peruerse generation, for Satan lieth in ambush for vs all. This age is infectious, vices are like vnto glue, temptations strong, our enemies mighty, our selues feeble and ignorant, and the way of saluation narrow and full of thornes; And few there bee (saith Christ) that finde it: And those which finde it, doe not alwayes keepe

keepe it; but many hauing knowne the trueth, doe leaue it, and returne to their vomit. Let vs know then a place so dangerous, that wee may passe by as strangers, which doe not onely passe, but also runne from it, flying from the world, to come vnto God, for wee shall neuer haue repose, vnlesse wee rest our selues vpon him. The heauen mouerh alwayes, and yet it is the place of our rest. On the contrary, the earth resteth alwayes, and yet it is the place of our motion. The Quadrants and Horologies imitate the motion of heauen; but the faith of the beleeuers doth imitate the Rest which is aboue all. *Vlysses* did more esteeme the smoake of his owne house, than the flame of anothers; How much more then would he esteeme the flame of his owne chimney, than the smoake of anothers? Wee are heere strangers, this is not our house: our habitation is in heauen. Let vs compare the smoake of this strange house, and the darkenesse of the earth, with the beauty and splendor of our owne dwel-

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ling,

ling, which is the in Kingdome of hea-
 uen : Here is the reigne of Satan, there
 the Kingdome of God ; here is a val-
 ley of teares, there the height of mirth;
 here wee sowe in sorrow; there wee
 reape in ioy ; here wee see the light of
 the Sunne through two little holes,
 which are called the eyes; there wee re-
 ceiuie light from God on euery side, as
 if wee were all eyes. Therefore, be-
 cause God is all in all; to him be ho-
 nour and glory in this world,
 and in the world to
 come. *Amen.*

FINIS;

ON
THE WORTHY
NAME OF MY NOBLE

and learned Author, that excellent

Diuine, Monsieur PIERRE DV

*MOVLIN, the Mirror of
our age.*

P Raise *mis-bestow'd on him,*
i' whom none belongs,

I *Ll fits the Praised, and*
the Prailer wrongs :

E *Rror in praising, may*
the prais'd defame,

R *Aising vp worth on an*
vnworthy Name.

R *Est weake-wing'd Muse : striue*
not this worth to raise ;

E *Lated by its selfe ,*
its selfe can praise :

* Belar-
mine.

He also by
his most ex-
cellent and
admirable
Booke, inti-
tuled, [The
BUCKLER
OF THE
FAITH]
doth utterly
confound the
Romane
Church:
And many
Iesuites, in
presuming to
dispute with
this rare Di-
uine, are put
to their
Non plus
ultra! Yea,
the most sa-
vours of the,
MR. Ar-
noux the
Iesuite, is
put to his
Shifts and
Enagions.

D V MOVLIN's worth, I
meane, whose sacred skill,

V Nder ha's brought * Romes
Champion to his will.

M Y Muse, bee mute: forbear
his worth t'expresse.

O ! Wrong not that, by praise,
to make it lesse.

V Nto the world's broad Eye,
what riches rest

L Ock't in the closet of
His pious brest,

I S cleerely seene; and
specially appeares

N Ow more transcendent in's
Heraclits Teares.

Devoted to your Vertues,

ABR. DARCIÉ.

THE
TRANSLATOR TO
the vmpartial Reader,
all Prosperity.

All is corrupt and naught,
all eu'ry where:

Below high Heav'n Ther's not
a corner Cleare.

RIch subtill worldlings wise,
cramd with wealths store,

Are but the fooles of Fate,
exceeding poore;

Honor, Wealth, Beauty,
Pompe, i'th best degree,

Are subiect all to change;
no State liues free,

MONARKS, nor Kings; the
glory they liue in,

M 3 Death

D Earth shall deface, as if
th' had neuer bin.

A Tend faire Vertue then,
Vice dis-respect:

R Ebuild thy sunke foundation,
Architect.

C Limbe Heau'n, braue spirits,
let your Teares expell,

I N faire Repentance shew'd,
the worst of hell,

E Ver to gaine those Ioyes
no tongue can tell.

FINIS.











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